

A Petite Pal-

*lace of Pettie his
pleasure:*

Conteyning many pretie Histo-
ries, by him set forth in comely
colours, and most delight-
fully discoursed.



*Orane tulit punctum,
qui miscuit utile dulci.*

G. STEVENS

The Printer, to all the rea-

ders of this Booke.



Having sometime in my custody this booke in written hand, which by meanes of a speciall friend of mine was committed vnto me, I was by him elsloones earnestly solicited to publish the same in print, who being suche a one, whose request I would not willingly deny, I fell to perusing the woorke, and therein found such sharpnes of wit, poudred with such pleasantnesse of inuention, as I thought I could of dutie doo no lesse then yeelde vnto him, in so friendly and reasonable a request. Neuerthelesse, hauing a special regard, not to attempt any thing that might iustly prouoke the auethours displeasure, or offende any godly man or woman of what vocation soeuer. I haue with great industry imployed my diligence to beare my selfe vprightly herein, well perceiuing that these histories were by himselfe vppon his owne, and certaine of his friendes priuate occasions, drawne into sundry discourses, and by him penned, rather for his owne priuate exercise, then to haue them come abroad to the view of al men. Thus willing therefore to accomplish the desire of the one, and not to incur the displeasure of the other, as also to pleasure you the friendly readers hereof, I haue imprinted the woorke, partly vsing my discretion in omitting such matter, as in my iudgment to the Auethour might seeme offenciue, and yet I trust not leauing imperfection in the discourse: whereof, if I haue not gelded too much, or haue gelded as much as was needful, I am sure I haue deserued the lesse reproofe. For considering that in matters of pleasure, the Printer may sooner offende in printing too much, then in publishing too litle: I haue applied my selfe to the more commendable part, hoping that how much the lesse of some matters I haue printed, reseruing the discourses perfect, so much the lesse I am to be blamed for the deede. As for the Gentleman that wrote this woorke,

To the Readers.

woorke, as he was vnknown vnto me, so had I no conference with him, neyther coulde I vse his aduice in abridging any thing, which may be some cause of the disgracing of that, which doubtlesse he had penned with great excellencie, and eloquence. If herein, as I feare, I gaine his displeasure for leauing in something which he would not haue been seene, or incur your yll wylls, for any error committed, I earnestly craue pardon both of hym and you: assuring you, that it lieth in your power so to thinke of his dooinges, and to yelde hym such courteous considerations for the same, that he shall haue more cause to thanke me, then to thynke yll of my dealynges in this respect. VVhich if your courtesies shall perfourme, ye shall encrease my duetie towards you, and his good wyll towards me: ye shall make me shewe my wyll, and hym his skill another tyme to pleasure you: and bynde both of vs to remayne ready at your commaundement. As

for myne owne part I am able to assure you,

it is for your pleasure and profite that

I haue left vndoone, and doone

whatsoeuer I haue doone,

in this behalfe,

(..)

Fare ye hartly well.



Sinorix and Camma.

I

✠ Sinorix cheefe gouernour of Sienna in Italie, glaucyng his eyes vpon the glistering beautie of Camma, wyfe to Sinnatus, a Gentleman of the same Citie, fallet into extreame loue with her, and assayeth sundry wayes to winne her good wyll. But perceyuing his practises to take no wished effect, and supposing the busbandes lyfe to hynder his loue, caused hym to be murdered by a Ruffyan. Camma to the intent she might be reuenged vpon the cheefe conspirator, in graunting hym marriage, dispatched her selfe in drinking to him, and him, in pledging her in a draught of poyson, whiche she had prepared for that purpose.



Amongest all the bondes of beneuolence & good wyl, there is none more honorable, auncient, or honest, then mariage: so in my fancy, there is none that doth more firmly fasten, and inseperably vnite vs togeather, then the same estate doth, or wherein the frutes of true frendshyp doo more plenteously appeare. In the father is a certaine seuerer loue & careful good wyl towards the chyld, the chyld beareth a seareful affection and awfull obedience towards the father: the Maister hath an imperious regarde of the seruant, the seruant a scruple care of the maister. The frendshyp amongest men is grounded vpon no law, and dissolved vpon euery lyght occasion: the good wyl of kinsfolke is commonly colde, as much of custome as of deuotion. But in this stately state of Matrimonie, there is nothing feareful, nothyng faigned, al things are doone faithfullly without doubting, truely without decublyng, willingly without constraint, ioyfully without complaint: yea there is such a general consent and natural agreiment betweene the man and the wyfe, that they both wysh and wil, couet and craue one thing. And as a lienes grafted in a strange stocke, theyr natures being vnited by growth, they become one, and togeather beare one fruite: so the loue of the wife planted in the brest of her hus band, their hartes by continuance of loue become one, one sense, & one desire serueth them both. And as the lienes seuered from the stocke, withereth away, if it be not grafted in some other: so a loupng wyfe separated from the societie of her hus band, withereth away in woe, and leadeth a lyfe no lesse pleasant then death, as the sequele of this historie shal shew, wherin you shal see a maruillous mirror of blessed Matrimonie, and a terrible type of beastly tyrany.

In the Citie Scienna was a married couple, the hus bande named Sinnatus, the wyfe called Camma, who as they were by estate woo-

B i

shypful,

Sinorix and Camma.

Chyful, by vertue honorable, and by goodnesse gracious, so were they in ryches fortunate, in chyldren fruitfull, in freendes flourishing, and in loue so loyal eche to other, that they long time led a leuyng and quiet lyfe togeather. But eyther fortune enuyng theyr prosperitie, or the deuyll displeased with theyr vertuous lyfe, or God disposed to trye theyr truethe, and make them paternes to their posteritie, conuerted this happy life to heauy estate, and raptyd by one Sinorix, to race & beate downe the firme foundation of their faithfull buildyng, and biding togeather. For this Sinorix glauncing his gazing eyes on the blazing beautie of Camma, receiued so deepe an impression of her perfection in his hart, that immediatly he fixed his fancy vppon her comely corpes: And being the cheefe ruler of the citie, he perswaded him selfe that there was none in the citie so stoute, but woulde stoupe at his lure, nor none so fayre, but woulde faine imploy them selues to pleasure him: but on the other syde, the renowned vertue of Camma came to his minde, whiche perswaded an impossibility to his purpose: and floting thus betweene hope and dyspayre, he entred into these termes.

O miserable wretche that I am, to whom shall I adressed my complaints? Is it the heauenly powers and goddes of loue that hath depriued me of my senses, and shewed their diuine working in me? Or is it the hellishe Wags and spirites of spight that haue bereaued me of reason, and executed theyr crueltie on me? Is it loue that leadeth me to this lust? Or is it hate that haleth me to this hurt and mischeefe? No, no, the gods guide vs to goodnesse, the furies of hel it is that force vs to filthines, neither doth it any way deserue the name of loue, which bringeth such torment to my troubled minde, that al the deuils in the worlde coulde not do the lyke. But see my rashnes, why am I so blindly bold, beastly to blaspheme against that whiche procedes altogether of nature, whiche nature hath imparted to al men, and whiche I ought to folowe without repining or resistyng: for so long as I folowe nature as my guide, I cannot do amisse, & seeing nature hath taught vs to loue, why shoulde I not rather proue her precepts, then reprove that which by natures loze is allowed? And touchyng torment of mynde, or other inconuenience that it bringeth, is it al able to empayre the least ioy which I shal enioy in imbracing my Camma? Is it not meete that he which would reape, should sow, he that would gather fruit, should plant trees, he that would reache the sweete Rose, shoulde now and then be scratched with the sharpe bypers? I meane, it is meete if I purpose to possesse so proper a peece, as Camma is, that I should see no labour,

or refuse any peril in the pursuite therof. And hereupon he determined to follow the fury of his fancie, what panges or perils soeuer he incurred therby, & hauing reuolued many waies in his minde how he might aspire to his purpose, at length he resolved vpon this, to institute a sumptuous Banquet, whereto he invited the cheefe of the citie, among whom Sinnatus and his wife Camma were not forgotten, to wylt, the only aucthours of the feast. Now for the more royal recepying of his guesstes, he met them at the entry into his Pallace, and gaue them this greetynge. *Fayre Ladies, as I am right ioyful of your presence, so am I no lesse sorrowful for the paynes whiche you haue taken in vndertaking so great a iourney this darke and mistie euening, for the whiche I must account my selfe so muche the more beholding to you, by howe muche greater your labour was in comming, and by how much lesse your cheare shalbe able to counteruaile it now you are come: and taking Camma by y^e hand, he saide softly vnto her, I pittie the paines of these gentlewomen the lesse, for that you were in their company, whose pierceing eyes, as celestiaall starres or heauenly lampes, might serue for lightes in the dark, whose sweete face might perfume the aier from a noisome smelles which might annoy them, and beholding your louely lookes and perfect shape, they might take such delight, that the wearinesse of the way coulde nothing molest or greue them.*

Camma hearing her selfe so greatly praysed of so great a personage as he was, could not keepe the Rosel redde out of her Alablaster cheekes, and thinking no serpentine malice to lye hid vnder these meery and sugred wordes, she gaue him this courteous answer,

If Sir the company had made no better prouision for lightes and other things necessary, then such as you speake of, they might sone haue slipt into the mire: but as I perceiue by your wordes you are disposed to iest & be meery, so I am content for this once to be made the instrument thereof, thereby to ease some part of the paynes whiche you are lyke to take in recepying such troublesome guesstes as we are: and for our cheere you neede take no thought, for it shalbe so much to good for vs, by how much lesse we haue deserued any at al at your handes. After this amorous encounter, he caused the company to sit downe to the banquet, & so disposed the matter, that Camma sate at the table right ouer against him, wherby he freely fed his eyes on that meate which conuerted rather to the nourishment of sicknes, then to halssome humors of health. For as the finest meates that be, by one in extremity of sicknes, resolute not to pure blood, to strengthen the body, but to watrysse humours

Sinorix and Camma.

humours to feede the feuer and disease : so though her face and lookes were fyne and sweete, & brought delight to al the beholders eyes, yet to him they wrought onely torment & trouble of minde. And notwithstanding, he perceiued her beauty to breed his bane, and her lookes to procure the losse of his liberty, and that as the Cocatrice by syght onely sleeth : so she by courteous countenance only, killed and wounded his hart, yet could he not refrayne his eyes from beholding her, but accor- dyng to the nature of y^e sickly patient, which chiefly desireth that which chiefly is forbidden him, he so incessantly threw his amarus glaunces toward her, that his eyes were altogether bleared with her beautie, & she also at the length began to perceiue his louing lookes towards her, which made her looke pale in token of the litle pleasure she tooke in his toyes, and of the great feare she had least some other shoulde marke them, wherby her good name might come in question. The banquet being ended, euery one of them prepared them selues to heare a stage play, whiche was then ready to be presented. But SINORIX being able to play but one part, whiche was, of a poore passionate louer, determined to goe forward with the tragedy already begunne betweene Camma and him, and seeing her set out of her husbantes sight, placed himselfe by her, & entred into reasoning with her, to this purpose. If (fayre lady) this simple banquet had been so sweete and pleasaunt to your selfe and the rest, as your sight is delightfull to mee, I am perswaded you would not haue changed your cheare for Nectar and Ambrosia, whiche the Poetes saygne to be the foode of the Goddess : but seeing there was no cause of delyght in the one, and the other conteyneth that in it which may content the Goddess them selues, I shall besyre you in good part to accept the one, and curteously to account me worthy to in- ioy the other. And though I haue not heretofore by dutifull seruice ma- nifested vnto you the loyaltie of my loue, yet yf my poore hart coulde signifie vnto you the assaults it hath suffered for your sake, I doubt not but that you woulde confesse, that by force of loue I had wond you, & were worthy to weare you. For albeit by humane lawes your hus- band only haue interest in you : yet by natures lawes, whiche being more auncient, ought to be of more authoritie, he ought to inioy you, whiche ioyeth most in you, whiche loueth you best, and indureth most payne for your sake. And for prooofe of natures lawes, it may please you to consyder the qualitie of the shee Wolfe, who alway cholet that Wolfe for her make, who is made most leane & foule by folowing her : besydes that, my title marcheth vnder the ensigne of iustice, whiche is
a vertue

a vertue geuyng to euery one accordyng to his desart, and that the desart of loue, is onely loue agayne, I know you are not to knowe: for al the goodes in the world are not able to requite good wpll, the one belongyng to the mynde, the other incident to the body: but from the equitie of my cause I appeale to your good grace & sauoure, and at the bar of your beautie I humbly hold by my hands, meanyng to be tryed by your curtesie and myne owne loyaltie, and myndyng to abyde your sentence, eyther of consent vnto lyfe, or of denyal vnto death. Camma hearyng this discourse, asloone looked red for shame, as soone pale for anger, neyther would disbayne let her make him answere, neyther would her greete geue her leaue to holde her peace, but standing awhile in a maze betweene silence and sayyng, at length shee brake of the one, and burst out into the other, in this sort.

If (Sir) your banquet had been no better, then this your talke is pleasaunt to mee, I am perswaded the dyshes woulde haue been taken whole from the Table without touching, but as the one was far better then the company deserued, so the other for a far worse woman myght more sely haue serued, and yf your sweete meate haue such sower sauce, the next tyme you sende for mee, I wil make you such answere, as was made to Craterus the Emperour by Diogenes, when he sent for hym to make his abode with him in his courte, who answered, he had rather be fed at Athens with sale, then lyue with him in al delicacie: so for my part I promise you, I had rather be fed at home with bread and water, then pay so dearely for daynty dyshes.

Touchyng the paynes you haue indured for my sake, I take your woordes to be as false towarde me, as you would make my sayth towarde my husband. But admit they were true, seeyng I haue not wyllyngly ben the cause of them, I count not my selfe bounde in conscience to counteruayle them, only I am sorry they were not bestowed on some more worthy your estate, & lesse worthy an honest name then my selfe, which being the cheife riches I haue, I meane most diligently to kepe. The interest which cauillingly you claime in me, as it consisteth of false premises, so though the premises were true, yet the conclusion whiche you infer thereof followeth not necessarily: For were it so that your loue were greater towarde me then my husbandes (whiche you can not induce me to beleue) yet seeyng my husbände by order of lawe hath fyrst taken possession of me, your tytle succeeding his, your successe and sute must needes be cold and naught: for as your selfe say of lawes, so of titles the first are cuer of most force, and the most ancient of most

Sinorix and Camma.

anethoristie. Your Moluphe example, though it shewe your forely
brayne, yet doth it inforce no such prooffe to your purpose, but that by
my former reason it may be refelled, for that the Wolfe is free from
the proper possession of any: but therein truly you obserue decorum be-
rydly, in vsing the example of a beast in so beastly a cause: for lyke
purpose, lyke prooffe, lyke man, lyke matter. Your manly marching vn-
der the ensigne of Justice, if reason be your captaine generall to leade
you, I doubt not, but soone to turne to a retire: for if it be good wyl
which you beare me, I must needes graunt you duly deserue the like a-
gaine: but when you are able to prooue it good wyl to deflowre my cha-
stite, to bereaue me of my good name, to dyspople me of mine honour,
to cause me to transgresse the bondes of honestie, to infringe my fayth
towards my husband, to violate the sacred rites of Matrimony, to pol-
lute the temple of the Lord, with other innumerable enormities, when,
I say, you are able to proue these to proceed of good wyl, then wil I wil-
lingly yeelde consent to your request. But see the vnrasonablenesse of
your suite: would you haue me in shewing curtesie to ward you, commit
crueltie towards my selfe: should I, extending mercy to you, bypng my
selfe to miserie: should I place you in pleasure, and displace my selfe of
al ioy: for what ioy can a woman inioy, hauing lost her chastite, which
ought to be the ioy, Iewel, and Iem, of al Gentilwomen of my calling
& countenaunce: Your appeale from your owne cause to my curtesie,
bewrayeth the noughtinesse therof: for yf it be not yll, why stycke you
not to it: If it be good, why appeale you from it: But seeing you haue
constituted me iudge in this case, you know it is not the part of a iudge
to deale partially, or to respect the man more then the matter, or to ten-
der more myne owne case then your cause: therefore indyfferently this
sentence definitiue I geue, I condemne you hencefoorth to perpetual
silence in this suite, and that you neuer hereafter open your mouth
herein, beyng a matter most vnseemely for your honour, and most pre-
iudicial to my honestie: and in abyding this sentence (yf you can be con-
sent with honest amity) for the curtesie which I haue alwayes found at
your handes, and for the good wyl which you pretende to beare me,
I promyse you, you shal inioy the second place in my hart, and you shall
finde me freendly in al thinges, which eyther you with reason can aske,
or I with honestie graunt.

Sinorix hauing heard this angel thus amiably pronouncing these
woordes, was so rapt in admiration of her wisdom, and rauysht in
contemplation of her beautie, that though she had not inioyned hym to
silence,

silence, yet had he not had a word to say: and least his looks might betray his loue, and his countenance discouer his case, he secretly and sodaynly withdrew himselfe into his chamber, to study what face to set on the matter: & casting him selfe vpon his bed, after he had dreamed a while vpon his dotyng deuises, at length he awaked out of his waueyng thoughtes, and recovered the possession of his senses agayne: by which tyme the play was ended, and his guesstes ready to depart, whereupon he was dypuyn to come forth of his chamber to take his leaue of them: and bidding his Mistres goodnyght, he gaue her such a looke, that his very eyes seemed to pleade for pittie, so that what his tongue durst not, his eyes did. His guesstes being gone, he disposed himselfe to rest: but loue, which was then his good mayster, wylled hym other wyse to imploy that nyght, which was, in examining particularly euery point of her answer. And though her first part seemed somewhat sharpe and rigorous, and the second conceyned the confutation of his cause: yet the thyrde & last part seemed to be mixt with mettall of more mild matter, which he repeated to hymselfe a thousand times, and thereby, as vpon a firme fundacion, determined to rayse vp his buyl- dyng agayne, whiche the two former partes of her answer had verily ransackt to the ground. But mistaking the nature of the ground whereon the fundacion was layde, his buyl- dyng, as yf it had been set in sands, soone came to ruine: for by that promise of frendship, which she frendly made hym, he sinisterly conceyued hope of obteynyng that, which she neyther with honour could promise, neyther with honestie perfourme: & feedyng hym selfe with that bayne hope in great brauerie, as in a manner assured of the victorie, he wrote vnto her to this effect.

Albeit good Mistres, you haue inioyned my tongue to silence, yet my handes are at libertie to betray the secretes of my hart: and though you haue taken my hart prysoner, yet my head hath free power to pleade for release and releefe. Neyther would I you should count me in the number of those cowardly souldiers, which at the fyrst Canon that roareth, giue ouer the siege of the citie they assault, for I haue been alwayes settled in this opinion, that the more hard the fight is, the more haughtie is the conquest, and the more doubtfull the battayle, the more doubtie the victorie. And as it is not the part of a politike Captayne to put hym selfe in peryll, without hope of pray, or prayse: so to wynn the Bulwarke of your breast, I count it a more ryche booty, then Caesar had in ransackyng so many cities, and a more rare prayse than euer Alexander had in subduyng so many nations.

And

Sinorix and Camma.

And though my presumption may seeme great, in practising on one of so high a calling as your sweete selfe, yet seeing in al degrees of friendship, equalitie is cheefly considered, I trust you wyl cleare me of crime that way: neither would I, you should thinke my flight so free to stoupe at euery scale. For as the haughty Hawk wyl not pray on carion: so neither wyl courtly likes practise countrey suits. But because I know y^e to be in you, which both concerneth my calling, and consenteth with my fanoy, I haue chosen you for the goddess of my deuotions, humbly beseeching you with pittie to heare the prayers, which I with paine poure forth before you, that it may not be said, your name hath ben called on in vayne, whereby you may loose that honoz which other of dutie, and I of deuotion doo owe vnto you. The benefite which you bestow on me, in granting me the second place in your hart, as I must acknowledge, though somewhat vnthankfully, so must I craue a greater, though somewhat impudently: for seeing my whole hart and body are yours, me thinkes a peece of your hart is a poore peece of amendes. May the matter b^erightly, consider my case courteously, and take compassyon on me speedely. Yours altogether, Don Sinorix de Sienna.

Camma haueing receiued and read this letter, was assailed diuersly, sometime with sorow, in thinking on y^e time she first saw him, or he her, sometyme with repentance of her former promise made him, sometime with pittie on his part, sometime wth pietie on her owne: but at length pittie banquished pittie, & caused her to send this rough reply to his letter.

The litle account you make of me and my good wil, I perceiue by the litle care you haue to satisfie that which I gaue you in charge. You woulde y^e haue done as the knight Virledd, who at the commaundement of his lady Zilia forbore the vse of his tongue, & remained dumbe the terme of thre peeres. But as you subtilly thinke to discharge your selfe of my charge, by wytyng, and not speaking: so by wytyng I simply doo you to vnderstand, that from henceforth you looke for no more at my handes then at a strangers, I wyl not say an enemies: for seeing my promise was but vpon condition, the condition beyng broken, my promise is voyd. And seeing you haue plaid y^e pelting merchant venter, to hazard that good wyl & credite you had with me, to get more, the tempest of my iust displeased mynde hath driven your lute agaynst the rough rockes of repulse, and you haue made shypwracke of al: your courageous persistyng in your purpose, proueth you rather a desperate soe, then a discrete souldier: for to hop agaynst the byl, and stryue agaynst the streame, hath ever been counted extreame folly: your balpant venturing

ring for a pray of valie, proceds rather of couetousnes then of courage, for the valiant souldier seeketh glory, not gayne: but therein you maye be more fitly resembled to the Caterpyller, which cleaueth only to good fruit: or to the Moth, whiche most of all eateth the best cloath: or to the Canker, whiche commonly breadeth in the fayrest Rose: or to the Wolfe, whiche by his wyl, wyl kil the fattest sheepe. The equalitie whiche you pretende to be betweene vs, is altogether vnequal: for both you excede me in degree, and I excell you in honestie, so that neither in calling nor qualitie, there is any equality betweene vs. Whereas you haue chosen me for your goddess, I beseech you suffer me to remaine an earthly creature, and serue you that god which can bypde your wanton desires, & geue you grace to geue your neighbours leaue to liue honestly by you: Least you take his name in vaine, who wyl verily punish your vanity at the length, though for a tyme he suffer you to wallow in your wickednesse. For it is the prudent policy of God, to suffer the sinful long tyme to swym in theyr synne, to make their synnyng more sorrowful, by theyr sodayne synnyng from prosperitie to aduersitie: For aduersitie is euer most bitter vnto him, who hath long tyme lyued in prosperitie, neyther must you thynke that that whiche is deferred, is taken a way. For as your selfe, or any other that oweth money, though you deferre your creditour for a tyme, yet you defraud him not altogether of his due: so, though God take dayes with you for a tyme, yet assure your selfe he wyl pay you at the length, yea, and perchance with large vsury, besides the due det. For as a hauke, the higher pitch she fleeth from the grounde, with the more force she stoumpeth downe vpon her pray, and can the more easily commaunde it, or as a stroke or blowe, the higher it is lifted, the heauier it lightes: so Gods vengeance the longer it is deferred, the more it is to be feared. And this good counsel take of me, as the last benefit which you shal euer receiue at my handes. Yours nothing at al, Constantino Camma.

Sinorix hauing seene this rigorous resolution of his mistres, went another way to worke, he suborned an olde woman of the citie, well seene in solliciting suche suites, to go vnto her, and present her from hym with many rich iewels, all which (he willed her to tel) he would willingly bestowe for one simple consent of her good wyl. The olde woman hauing doone his shamefull message without shame, saide of her selfe in this sort. Surely mistres Camma, of the experience whiche olde yeres haue geuen me, might craue credite for the counsel whiche I shal geue you, I woulde not wyshe you to refuse the frendshipp of suche a one as

Sinorix and Camma

Sinorix is, who is able to fyl your purse with pearles, & fulfill you with pleasure every way: neyther is it wysedome for you to spend your golden peeres but in golden pleasure, & not to be tied to one diet, which bringeth sactietie and lothsomenes, but to haue choyle of change, which breedeth appetite and lustinesse.

The chaste eares of Camma not able to endure this course discourse, she cut of her ghosly counsaile with these curtyng wordes, Gentlewoman, if you were indged with as many good conditions, as you haue lyued peeres, you woulde neuer haue undertaken so shamelesse a message, and were it not more for reuerence of your peeres, then respect of your arrant, I woulde make your filchy trade of lyfe so famous, that you shoulde cuer hereafter be ashamed to shew your face in any honest company. What, doo you thynke, though money can make you a baute, that it can make me an harlot: and though you for gayne flee no fylthy-nesse, that I for glory folowe no faythfulnesse, either towarde my spoule and husband, either towarde my Lorde and G O D: Do you iudge me so couetous of coine, or so prodical of myne honor, that to get the one, I wyl loose the other: O: doth he that sent you thinke so absiectly of me, that gayne may more preuaile with me then goodwyl, money more then a man, coyne more then curtesie, Jewels more then gentlenesse, Pearles more then perils and paines whiche he hath endured for my sake: No, let him vnderstand, if any thing could haue caused me to swarue from my duty, loue, not laker shoulde haue alured me therto. But as I am fully resolved, faithfully to keepe my bowe and promyse made to my husbände, so I beseech him not to bestow any more labour in attempting that, whiche he shal neuer attayne vnto: for before this my resolution shalbe reuerfed, he shal see the dissolution of my body into dust. But yf he wyl not thus geue ouer his suite, he wyl cause me to make those pryuy to his dealyng, who wyl make him ashamed of it: and for your part, you may packe you hence with this your trash and crumpey, to those whiche measure their honour by the pryce of profite, and theyr glory by the guerdon of gayne. This honest woman being gone away with a flea in her eare, Camma began to thinke on the matter with aduised deliberation, and entred into reasoning with her selfe in this sort.

What feareful folly is this in me to contemne the frendship of so great a lord as Sinorix is, whom the greatest lady in this land would willingly receiue for husband, and yet I rigorously refuse for seruant: What is that honour wherupon I stand so stilly: Shal it not rather encrease

crease mine honour, to haue so honourable a seruaunt: And what is that chastitie whiche I seeke so charily to keepe: do not some men say, that women alwaies liue chastly penough, so that they liue charily penough: that is, so that they conuay their matters so couerly, that their dooings be not commonly knowen, for otherwise, to incontinency were added impudency: like wyle, for a woman to enter into conuersation with a rascal of no reputation, can not be but a great blemishe to the brightnesse of her name, (for a foule adulterer, is euer worse then the adultery it selfe) and is it not a great signe she greatly loatheth her husband, when she liketh one better, whiche is euery way worse: but to haue a freende of reseruation, whose very countenance may credit her husband, me thinks cannot be great dishonour to either the one or the other. What dishonour was it pray you to Helen, when she left her husband Menelaus & went with Paris to Troy? Did not the whole glory of Greece, to her great glory, goo in armes to fetch her agayne. And if she had not been counted a peece of price, or if by that fact she had defaced her honour, is it to be thought the Grecians woude haue continued ten peeres in warre continually to win her agayne: But to leaue honour and chastitie, and come to commoditie and safety: what do I know what perils wyl follow of this repulse: Is it lykely Sinorix wyl put by this reproche patiently? May I not iustly looke to haue his loue turned to hate, and that he wyl either by tyrannous meanes seeke the subuersion of my husband, and his whole houtholde, either by treacherous meanes worke the ouerthrowe of me and my good name: For the first, Edward a king of England may serue for an example, who when the Countesse of Salisbury woude not consent to content his incontinent desire, he so raged agaynst her parentes and freendes, that the father was forced to perswade his owne daughter to folly, and the mother as a haude to prostitute her to the kinges lust, & byng her to his priue chamber. For y^e second, the Earle of Pancalier may serue for testimony, who when the Duchesse of Sauoy woude not peeble to the lasciuious lust, wrought suche wyles, that she was condemned for adultery, and iudged to suffer moste shameful beath by burnyng. Nowe to preuent either of these perils, it lieth in my power: & seeing of euyle the least is to be chosen, I thinke it better then to hazarde lyfe, liuing, or good name, to loose that whiche shalbe no great losse to my husband or my self: for as the Sun though it shine on vs here in Italy, yet it geueth light likewise to those that are in England & other places, or as the sea hath fysh for euery man, or as one good dyche of meate

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may wel suffice two persons though very hungry: so is there that in me wherewith Sinnatus may be satisfied, and Sinorix sufficed. And this incorageth me thereto, the rather, for that I see by experience in most of my neighbours, that those are ever most made of by their husbandes, who that way deale most falsly with their husbands. Besides that, how openly so ever they deale in these affayres, their husbandes neuer heare of it, & though they do beare of it, yet wyl they not hearken vnto it: and though they do in a manner see it, yet wyl they not beleue it: & though they do beleue it, yet wyl they loue them the better, to haue them leaue it the sooner. Agayne, what knowe I whether my husbände deale falsely with me, and row in some other streame, which if it be so, I shall but saue his soule in paying his debtes, and exercise the vertue of iustice in requityng lyke for lyke. And touching corrupting of my childrens blood, I thinke it made more noble, in participating with a blood more noble then my husbandes is. But canst thou harlot call him husbände, whom thou meanest so wickedly to betray? Am I in my wits to vse these wiccesse words? Is it my mouth that hath vttered this blasphemy, or was it the deuyl within me that deliuered it forth? No, yf I were gyltie but in thought hereto, I would restore the fault with criminall penance, yea yf I felt any part in me apt to any such euyl, I would cut it of, for feare of infectyng the rest of the body. Good God, whither now is honour fled, which was ever wont to be the fairest flower in my garland? Whither now is chastitie chased, which hath been alwayes the cheefest stay of my state? Shall the sunne of my shynnyng lyfe be now eclipsed with an acte so fylthy, that the very remembrance therof is no lesse greuous then death? Why, was Helen for al her heauenly hew, any other accounted then a common harlot: and was it not only to be reuenged on her and her champion Paris, that the Grecians continued their siege so long? And touchyng the incomueniences I may incur by this refusal, is any euyl worse then dishonesty? Is there any thing to be fled more then offence? Is not the losse of goodes lesse, then of ones good name? Is not an honourable death, to be preferred before an infamous life? And touching the Countesse before rehearsed, had she euer married with the king, if she had not continued in her constancy to the ende? And for the Duchesse of Sauoy, what hurt sustayned she by that false accusation? Did it not make her glozy & vertue shew more splendidly to the whole worlde? Yes no doubt of it. For like as streames, the more ye stop them, the higher they flow, & trees the more ye lop them, the greater they growe, or as Spices, the more they are beaten, the sweeter

Swetter sent they send forth, or as the hearbe Camarnile, the more it is troden downe, the more it spreadeth abroad: vertue and honesty, the more it is spited, the more it sprouteth and spryngeth: for honour euer is the reward of vertue, & doth accompany it as dulp as the shadow doth the body. And as the Sunne, though it be vnder a cloude, keepeth still his brightnes, though we see it not: so vertue, though it be dimmed with deuplysh devices, yet it keepeth her strength and power still, though to vs it seeme betterly to be extinguished, so that so long as I remaine vertuous and honest, I neede not care what man, malice, or the deuill can deuise agaynst me. No, no, deare children, you shal not by my meanes be suspected to be bastards, neither wil I make thee sweete husband, ashamed to shewe thy face amongst the best of them: and I wol let thee vnderstand the villanie which that viper Sinorix indenozeeth to do thee. And that I deale so fondly in deede: Is not the repulse punishment penough, vnlesse I bewray his doinges to my husband, & so procure him further displeasure? Yea, I might thereby be occasion to set them together by the eares, wherby it myght fall out (as the euent of bataile is alwayes doubtful) that my husband might be hurt, or slayne, and then the common report would be (as the people are euer prone to speake the worst) that I, being an yf woman, had conspired his confuslon, and set Sinorix to slea him. And though no such thing chaunced (as God forbid it should) yet this at least I should be sure to geat by it, that my husband euer after would be ielous ouer me, and right careful would he be to keepe that whiche he sawe others so busily to seeke. And (suche is the malice of men) perchaunce he would iudge some light behauiour in me, to be the cause that incouraged Sinorix to attempt my chastite. For men haue this common opinion among the, that as there is no smoke but where there is some fire, so seldome is there any feruent loue, but where there hath ben some kindnes shewed to kindle ons desire. Moreover, this toy may take him in the head, that it is a practise betwene vs two, to preuent suspicion, & cloke our loue, & with the firme perswaslon of my inuincible chastitie, to lul him a sleepe in securitie, & then most to deceiue him, when he least suspecteth guile: & if at any time he heare of it by other, I may stop his mouth with this, that I my selfe told him of it, which if I had ment to deale falsly with him, I would not haue done: yea what knowe I whether he will like the better or worse of mee, for breed'ng suche a bees nest in his brayne: lastly, I shoulde derogate muche from mine owne vertue, & in a maner accuse my selfe of prouenneesse to fall that way, as though I were not strong penough to with-

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stand his assaults, without the assistance of my husband. Yes God, in whom I repose my trust, shal fortifie me agaynst the fury of my foes, and geue me grace with wysedome to escape his wiles, with charmes to eschewe his charmes, and with pietie to resyst his prauitie.

Nowe to retorne to Sinorix, so soone as that olde Pandarina had related vnto hym at large the answere of his Mistres, he fell from the place he late, flat vpon the ground, & lay in a traunce a great while: and now those sparkes which before loue had kyndled in hym, were with continual sighes so blowen, as it were with a payre of bellows, that they brake forth into fierie flames, and that which before was fancie, was now turned to furie: for beyng come to hym selfe, or rather beyng quite past hym selfe, with staryng lookes, pale countenaunce, with fierie eyes, with gnashyng teeth, with tremblyng tongue, in rage he roared forth these woordes.

And shal I thus be frustrate of my desyre? shal I with woordes and workes, with prayers and presentes, pursue the good wyll of a daintie disdaynyng dame, and receyue but labour for my loue, and grieve for my good wyll? But ah franticke foole, why doo I in my rage, rage agaynst her who is the most fayre and curteous creature vnder heauen? No, it is that churle Sinnatus that soweth the seede of my sorowe, it is his seueritie towardes her, that causeth her crueltie towardes me, the feare she hath of him, is the cause she dareth not take compassion on my passions. And shal hee swym in blisse, and I ly vpencht in deepe dyspayre? Shal hee be ingorged with pleasure, and I pine away in paine? No, I wyll make hym feele that once, which he maketh me feele a thousande tymes a day. And hereupon determined with himselfe, by some meanes or other, to procure the death of Sinnatus, thinkyng thereby the sooner to obteyne his purpose of his wyfe. And callyng vnto hym one of his swearing swash buckler seruants, he layd before him þe platforme of his purpose, & told him plainly, if he would speedily dispatch Sinnatus out of the way, he would giue him a thousand crownes in his purse, to kepe hym in another Country. His seruant, though altogether past grace, yet for fashyon sake began to aduise his maister more wysely, saying.

For mine owne part it maketh no matter, for an other countrey is as good for me as this, and I count any place my countrey, where I may lyue wel, and wealthyly: but, for your part it behooueth you to looke more warely to your selfe, for that your loue towardes Camma is known to diuers of this citie, by reason wherof, yf I should commyt any such act, it must needes be thought that you must needes be accessarie thereto,

thereto, which wyl turne, though not to your death, for that none hath auctoritie aboue you, to execute the rigour of the lawes vpon you, yet to your better shame and reproche it can not but conuert.

Tush (saith his maister) the case is light, where counsaile can take place: what talkest thou to me of shame, that am by iniurious & spytful dealing deppued the vse of reason, and dispossessed of my wits & senses? Neither am I the first that haue played the like part. Did not Dauid, the chosen seruant of God, beyng blasted with the beautie of Bersabe, cause her husband Vrias to be set in the forefront of the battaile to be slayne, whiche done, he marped his wife? And why is it not lawfull for mee to do the like? But I know the worst of it, if thou wilt not take it vpon thee, I wyl eyther do it my selfe, or geat some other that shal.

The man seepng howe his maister was bent, both to satiffie his mynde, & to gayne so great a summe of money, promised to perfourme his charge: which with oportunitie of tyme and place he dyd. And seepng Sinnatus on a time, (in pl time) passing thorow a bynd lane of the Citie, he shrowded hym selfe in a corner, and as he came by, shot hym thorow with a Pistol: which doone, he forthwith fled the countrey. Camma hearyng of the cruell murder of her husband, and, by the circumstances, knowyng Sinorix to be the authour ther eof, rearyng her beare, scratchyng her face, and beatyng her body agaynst the ground, so soone as the fluddes of teares had flowen so long that the fountayne was dry, so that her speech myght haue passage, which befoze the teares stopped, shee began to cry out in this careful manner.

O God, what vniustice is this, to suffer the earth to remayne polluted with the blood of innocentes? Dydest thou curse Cain for kyllyng his brother Abel? and wylt thou not crucifie Sinorix for sleayng Sinnatus? Is thy hart now hardened that thou wylt not, or are thy handes now weakned that thou canst not preserue thy seruantes from the slaues of Sathan? If there be no safety in innocencie, wherein shall we repose our selues? If thou be not our protector, who shal defend vs? If the wycked banquy the vertuous, who shall set forth thy honour and glorie? or who wyl so muche as once cal vpon thy name? But what meane I wretched wyght to exclaime agaynst God, as the authour of my euyl, whereas it is only my selfe that am guyltie of my husbandes death? It is I that pampred by my beautie, to make it glister in the syght of euery gazing eye, in the thristlesse threede whereof this Tyrant was so intangled, that to vntwpynd him selfe thereout, hee hath wrought al this mischief. It is I that would not detect his doings
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to my husbände, whereby he might haue prevented the peryl whiche
hung ouer his head. And seeing I haue ben the cause of his death, shal
I (being a murderer) remayne a lyue? Did Alnone, seeing the dead
carcasse of her husband Ceix cast on shore, willingly cast her selfe in-
to the Sea to accompany his death? And shal I see my sweete Sinna-
tus slayne, and not drinke of the same cup? Did true Thisbe goare
her gorgeous body with the same sword wherewith princely Piramus
had prickt him selfe to the hart? And are not my handes strong enough
to do the lyke? Did Iulietta die vpon the corps of her Romeo? And
shal my body remayne on earth, Sinnatus being buried? No, gentle
death come with thy dyreful dart, and pearce my payneful hart, & with
one death, ryd me out of a thousand deaths at once. For what thought
do I thinke on my Sinnatus, which doth not procure me double death?
What thing do I see belongyng to hym, which is not a treble torment
vnto me? But it is cowardlines to wyshe for death, and couragiousnes
balianly to take it. Yes, I can & wyl bestow my lyfe for my Sinnatus
sweete sake. But O God, shal that Tyrant remayne a lyue to triumphe
in his treachery, and daunt in his villany? Shal I not see his fatal day,
before my final ende? It is his blood that wylbe a most sweete sacrifice
to the ghost of my Sinnatus, not myne: and then can I ende my lyfe
contentedly, when I haue offered vp this acceptable sacrifice, and vntil
suche time as I haue oportunitie hereto, I wyl prolong my dolefull
dayes in dyreful greefe, and onely the hope of reuengement, shal hea-
uily holde my lothsome life and sorrowful soule togeather: For other
cause why I should desire life I haue not, for that I am vtterly depri-
ued of al toyces of lyfe. For as the bird that is bruised with some blow,
lieth a loose on the leaues, and heares his felowes sing, and is not able
to utter one warbling note out of his moyneful voice, but rather hates
the harmony whiche other byrdes do make: so I, my hart being broo-
sed and broken, lyt solitarily alone, and see some hang about their hus-
bandes neckes, some closely clip them in their armes, some trifle with
them, some talke with them, al whiche sight redoublth my paine, to
thinke me selfe depriued of those pleasures: yea to a wretched wounded
hart that dwels in dole, euery pleasant sight turnes to bitter spight, and
the onely object whiche shal euer content my eyes, shalbe the destruc-
tion of that Tyrant, whiche hath brought me to this desolation.

Now Sinnorix, thinking that time had taken away her teares and
sorrowe, and supposing that neither she, neither any other had suspected
him for the murder of her husbände, began to enter into the lists of lust
again,

again, and with a new encounter of incontinency to set vpon her. But she so much abhorred him, that if she but heard his name, it caused her nature to faile in her, and al her senses to faint: so that when he saw no possibilitie to impel her to impiety, he meant to moue her in the way of marriage, and caused her neare kind folke and freendes to sollicite his suite vnto her: who, partly for feare of his displeasure, partly for that they knew it would be greatly to her aduancement, laboured very earnestly in the matter, & were so importunate vpon her, that no answere would satisfie them. Now Camma, seeing she could not be rid of her freendes, and foreseeing that by this meanes she might be rid of her enimie, agreed to take him to husband. And the day of the solemnizing of the marriage being come, they went together to the temple of Diana, where al things, according to custome being consummated, the hyde wyfe (as she was) dranke to her husbände in drinke, as he thought, but in deede in popson, which she had provided of purpose: and when she saw he had drunke by his death, she sayd vnto him, *Goe now, & in steed of thy marriage bed, geat thee a graue, for thy marriage is turned to murder, a punishment iust for thy outrageous lust and cruel tyranny, for vengeance asketh vengeance, and blood, blood, and they that sow slaughter, shalbe sure to reap ruine and destruction.* Now Sinorix hearing these wordes, and feeling the force of the popson to worke within him, assayed al the remedies he could to cure hym selfe, but al in vayne. Camma also feeling the popson to preuayle within her, fel vpon her knees before the altier of Diana, uttering these wordes.

O goddess, thou knowest how, since the death of my sweete husband, this lyfe hath ben most lothsome and sower vnto me, and that the only offering vp of this sacrifice kept me from him, which now in thy presence I haue perfourmed. I thynke my selfe to haue satisfied my duty, & purchased thereby a passport, to passe to the place and Paradise, where my husband hath his habitation.

Immediately vpon this, so wel as she coulde, she crauld home to her house, where she was no sooner, but she had certayne tidnynges brought her, that Sinorix was dead: Wherewith with great ioy, she cast her selfe downe vpon her bed, and called her litle chyldren about her, & blessing, and bussing them, saide,

Alas pretty Inps, who shal now defend you from your foes? Who shal redresse your wronges? Your father is gone, your mother is going, and you poore soules must bde behind, to abyde the brunt & better blasts of this wretched worlde. Ah, if the loue which I bare my hus-

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band, had not ben: exceeding great, nature woulde haue caused me to haue had some care of you, and for your sakes to haue suffered my selfe sometime longer to lyue: but now as I haue shewed my selfe a louyng wyfe, so haue I scarce shewed my selfe a natural mother. But alas, it was reason I should preferre him before you, who was the author of you, and who blessed me with you. Wel, I see now my time is come, my tongue begins to faile, come deare chyldren, & take your last conge of your lost mother, God shielde you from shame, God preserue you from peril, God send you more prosperous fortune then your poore parents haue had. And thus farewel my fruite, farewel my flesh, farewell sweete babes, & (O) welcome my Sinnatus, whom I see in the skies redy to receiue me: and so in sorow and ioy she gaue vp the ghost.

Now I would wylhe you blazing starres, whiche stand vpon your chastitie, to take light at this lot, to take heed by this harne: you see the husband slaine, the ruffyan fled, the loier popsoned, the wife dead, the freendes comfortlesse, the chyldren parentlesse. And can the preseruatiou of one simple womans chastity, counteruaille al these confusions? Had not the losse of her chastitie ben lesse then of her lyfe? Wea and of so many soules, which (no doubt) are in danger of damnation by theyr desperate and sodayne death: and of her owne specially, by her wylful and volentary death? But it is naturally incident to women, to enter into extremities, they are either to louing, or to lothing: to courteous, or to coy: to willing, or to wylful: to merciful, or to mercylesse: to forwarde, or to frowarde: to freendly, or to scendly: the meane they alwayes meanelly account of: otherwyse she might with reason (sooner then rigor) haue repressed his rage, she might with some continent curtesie haue cooled his incontinent desire: & better it had ben to haue drawen him on with delayes, then to haue driven him into such dyspayre, & to haue brought him into some error, then to haue put him into such terror. But howsoeuer my wordes run, I would not you should take them to tend altogether to her dyspraise: for as I must cōdemne her crueltie, so can I not but commend her constancy and chastitie, and thinke her worthy to be compared to Lucrece, Penelope, or what woman soeuer that euer had any preheminence of praise for her vertue. And I woulde wish my gallant yowthes, which delight to gaze in euery garish glasse, and to haue an Dare stirring in euery beautiful boate, not to row past theyr reach, not to fixe their fancies vpon impossibilities, not to suffer themselves to be blasted with the beames of beautie, or scorched with the lightning of louing lookes: such loue towardes the maryed is euer
without

Tereus and Progne.

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without law, such fire is without feare, such suites are without shame, such cankers, if they be not at the beginning cured, grow to the confusion of the whole body. Therefore Gentlewomen, I leave it to your iudgements to geue sentence, whether he moze worthy reprehension, he or she. He had the law of loue on his side, she had the law of men and of marriage on her part: loue led him, whiche the gods them selues cannot resist, chastitie guided her, whiche the goddesses them selues haue lost: he killed him whom he counted his enimie, she killed him whom she knew her freend: he with reason might haue preuented great mischief, his winges were to muche lymed with lust, to flee forth of his folly.

Tereus and Progne.

Tereus king of Thrace, enamored of Progne, daughter to Pandion prince of Athens, obtaineth her in marriage, & conueieth her into his owne countrey. Progne, desirous to see her sister Philomela, moueth Tereus to go to Athens, & to get licence to bring her into Thrace, who on the way falling into vnlawful liking of her, forceth her to his pleasure, & cutteth out her tongue, that she might tel no tales. Progne hauing bereof secreete intelligence, in lieu of that foule fact, murdereth his & her owne sonne, young Itis, and dresseth him in meates for his fathers mouth. Which horrible deede when Tereus would haue reuenged vpon the mother & Ante, they escape his hands, and are transformed into birdes.

If it were meete for mortall creatures to complayne of theyr immortall creator, then truely may we iustly prepare complaynte agaynst our maker, for that of al his creatures he hath made man most miserable. Hearbes, Trees, and Plantes, he hath framed without sense, whereby they neither feelee the force of winters blasttes, neyther the fire of Sommers blaze: Foules, Fythes, and Beastes, he hath bereeued of reasonable soule, whereby they beare the byunt of their bodies only, and are not molested with the motions of the minde: but man he hath made subiect to infirmities of the body, to miseries of mynde, to all stormes of stryfe, and panges of payne. And as the Cameliion chaungeth hym selfe into the coloure and hew of euery thing he doeth view: so man is made apt to be transfourmed into any misfortune, and to receiue any euyl that raigneth vpon the face of the earth, yea, if we consider the whole course of our lyfe, we begin with cries, and end with cares: for we are no sooner out of our mothers wombe, but we forthwith crye, to signifie the sorow which wyl ensue in our succeeding age.

Tereus and Progne.

In our infancy, our tender bodies are subject to many infirmities, in our chylhood our weake myndes are troubled with many toyes : we are plyed soze to science, which is of hard digestion to vs. we feare the maisters lounyng looke, which is a continual torment vnto vs: but oh, the sea of sorowe and waues of woe, which then ouerwhelme vs, when we once arriue to mans estate. What vaine desires? What fantastical follies? What carelesse and sparelesse spending? What prodigal pride? What fiery flames of loue? What harebrayne heate of hate? What pensiue feare of parentes displeasure? What solitarinesse in single life? What mynde to marry? What misery in marriage? What charge in chyl dren? What care of theyr instruction? What feare of their distruction? And touchyng our owne bodies, what often surfetynges? What perillous plewresies? What fearefull fevers? What dangers in warre, What perill in sight? Yea, what sorow which this age is not subject to: Lastly, in old age we couetously carke for coyne, we toyle for trash, we thinke we neuer haue penough, we thinke al too much that is spent, we take litle pleasure in any thing, we thynke the worlde is chaunged, and that it is farre worse then it was when we were young, only because our bodies are changed, & our vital heate so vanished away, that nothyng seemeth pleasant vnto vs, though it be the same it was wont to be, so that we thinke the alteration to be in the thing, when it is in our selfe. And then, not onely our memory faileth, our wittes waxe weake, we returne to infancy agayne, but our bodies also are broken with cares, taken with crampes, shaken with paulsies, tormented with the stone, lamed with the gout, dried with dropsies, our sight waxeth dim, our hearing deafe, our smelling smal, our tasting vnto the some, our feeling feeble, yea al our senses are almoste without sense: and yet we are loth to dye, and leaue our worldly mucke, the feare of appoachyng death doth dayly daunt vs, and at length his deadly dartes do utterly destroy vs. And surely the consideration of this our miserable estate, doth so resolute me into sorowe, that if your presence did not sprinckle me with some dewe of delyghe, I shoulde hardly frame my wittes to procure you pleasure by any pleasant history, but rather continue a dolourous discourse of our calamity. And yet the history I meane to tel, shal not be altogether estranged from y argument of my former discourse: but though it manifest not our manifold misery, yet shal it at least set forth the frailty of our felicity. The history is this.

The flourishyng common wealth of Athens, had to theyr Prince
one

one Pandion, whose estate both fortune beautified with great wealth, & God blessed with goodly children, to wit, two daughters of excellent beautie, the eldest named Progne, the yongest Philomela. Nowe fame, being a tattling Goddess, blazed the bruit of Progne abroad into diuers countries, until at length the rumour of her renoune rong about the eares of Tereus king of Thrace, who being a young lustie gallant, made no great account of the commendations which were geuen her, knowyng, if he were disposed to marrie, hee myght make his choyce among a great number, as good as shee was, and moze neare neyghbours unto hym then Athens was. But destinies so draue, that shortly after this, on a nyght in his sleepe, he seemed to see her stand apparently before hym (onely a strong imagination assuryng hym that it was shee) whiche sight linke so deeply into his hart, and brought him suche excessiue delyght, that he presently awaked, and missyng the partie that procured him such pleasure, his ioy was turned to anoy, neyther coulde he euer after that find any contentation in any thought or deede, but onely in this determination, to goe haue a true sight of her, whose seemyng shadow had so dazeled his eyes: and with all speede repayed his wyppes, and prepared al thinges necessary for suche a voyage, and by the helpe of good wind and wil, shortly arrived there, where his hart had already cast anker, & sent ambassadours to the king, to certifye him of his commyng: who receyued him with royaltie fit for his regal estate, and at the first incounter of the two princes, Tereus sayd.

By commyng unto you, O noble prince, is not as an open enemye to innade you, for you see I am vnarmed, neither as a secret traytour to intrap you, for you knowe I am your freende: but that you may not maruayle at my sodayne commyng, you shal vnderstande, it is to see your daughter the Lady Progne: for you shal soone perceyue I pretende wel vnto her. Pandion answered.

As (most worthy prince) the cause of your commyng is freendly, so can I not but freendly accept it: & howe much I thinke my selfe honoured thereby, so much I count my selfe bound vnto you.

And after a litle parlee passed betweene them, of the estates of their realmes, and manners of their countreys, Pandion preferred hym to the sight of his daughter, whom after Tereus had saluted with a courteous conge, he entred into discoursing, in this sort.

If (sayre Lady) I shoulde tell the trueth of my commyng into this countrey, I thynke you woulde take it but for a tryfling toy: yea, yf I shoulde in woordes playnely set downe the cause of this my enterprised

Tereus and Progne.

iourney, & the case which through your meanes I remaine in, I doubt you would neither beleue the cause, neither releue my case: for that the strangenes of the one would breed great incredulity, & for the other, the final acquaintance I haue with you, & lesse defarts towarde you, can craue final curtesy: yet if it please you to know, neither the desire to see this countrey, neither the renoume of your vertue & beauty brought me hither: For though the report thereof be great, yet now I see, I must needs say, that same hath rather framed your prayle maliciously, then reported it truly: for, for one good part reported to be in you, I perceiue by your countenance such confluence of good conditions, that I can not but count the rumour which run of you, rather sparring speech, then right report. But the cause of my hastie comming, & heauy case, is this, It pleased the gods to present your seemly selfe to my presence, in the same louely likenesse wherein you are at this present, what time I tooke such view of your sweete face, that appoaching this day to your fathers palace, before I knew who you were, what you were, or where you were, as you looked (if you remember it) out at your chamber window, I sayd to my seruants, Lo yonder standes the peerelesse paragon princely Progne: & since that sight in my sleepe, I take the heauens to witnes, I neuer enioyed one quiet sleepe, but continued in contemplation how I might be placed in possession of that personage which draue me into such admyration. Now seeing it pleased the gods thus miraculously to moue me to trauayle to see you, and seeing the sight of your sweete face hath fast fettered my fancie in linkes of loue, these may be humbly to desire you, neyther to resist the motion of the gods, neyther to reiect the deuotion of my good wyl. And if I haue preferred your loue before all the Ladies of my owne land, yf I make you that profer which many princes haue pressed for, if neither weertnesse of way, neyther perils of Sea could prohibite me from pursuing your good wyl, if I be content to resigne my kingdome, liberty, and al that I haue, into your hands, I shal desire you not to contemne my curtesie, but to counteruayle my payne, and to returne my good wyl with lyke loue and affection. This request also respecteth to make vnto you, that you dyue me not of with trifelpng delayes: for neither wyl the extremitie of my perplexitie permitt long delay, neyther wyl the estate my kingdome standeth in suffer me long to be away.

Progne hearyng the earnest suite of this prince, and seeing nothing in him to be misliked, considering also what haste his request requirer, stood not vpon the nice termes of her virginite, but with a reuerence of maiestie, made hym this answer.

God

Most worthy prince, whatsoeuer were the cause of your comming in
to this countrey, the king my father hath to hold himselfe much behol-
ding to your maiestie, that it would please you to do him the honour to
visite him: but touching the cause you pretend, I doubt not but your wis-
dome knoweth that dreames are doubtful, and visions are altogether
vaine, & therefore I must craue pardon, if I hardly beleue, that vpon so
light a cause you would undertake such heauy trauele: and I much muse,
that in your sleepe the gods had no seemlier sight then my selfe to pre-
sent vnto you: but whether before you came hyther, the goddess moued
your mynd, or whether being here, your owne fancy forced your affec-
tion towards me, assure your selfe this, if your loue be as loyal, as your
wordes seeme wonderfull in shewing the original thereof, you shall not
find me eyther so discourteous, as to contemne your goodwill, either so
vngateful, as not to requite it, maye as I may, which is, for your har-
ty goodwill to giue you my hart, for any benefite of my body, it is not in
me to bestow on you: for if you do me that iniury, to exact any thyng at
my handes lasciuiously, honestie wyll not allowe it, whose bondes I
meane not to transgresse: & if you do me that honour, to pursue my good
wyl in the way of mariage, perchance my parents wil not permit it,
who only hath power to place me at their pleasure. So that as the one
halfe and moytie of me is not mine, so the other part, if your goodwill
be as great as you pretend, shalbe yours. Presently vpon this he pre-
ferred his sute to her parents, who were no lesse glad of such a Sonne
in law, then he of such a wife: And so out of hand y mariage with great
solemnitie was celebrated. Which done, he ioyfully departed from his
sorrowful father in law, & in short tyme safely landed with his wife in his
owne land, where they liued together y space of fve yerres, in such ioy,
as they commonly inioy, who cary fortune as it were vpon their shoul-
ders, & abound in al things which they can wish or desire. But see the
scaptrie of our felicitie, marke the misery which mortal men are subiect
to. A man would haue thought this marped couple, in loue to loyall, in
estate so hygh, in al thynges so happy, had ben placed in perpetuity of
prosperity. But alas what estate hath fortune euer made so inuincible,
which vice can not vanquish: Who hath euer ben established in such fe-
licite, but that wickednesse can woork his overthrowe: What loue
hath euer been so fast bound, but by lust hath ben loosed: Yea the most
faythfull bond of freendship betweene Tytus and Gysippus, thorow
lust was violated: the most naturall league of loue betweene Antio-
chus & his owne sonne, througħ lust was broken: & this most loyal loue
betweene

Tereus and Progne.

betweene Tereus and Progne, through lust was turned to lothsome hate. For it fortuned, that Progne after they had been married together a while, entred into great desyre to see her sister Philomela, and lay very importunately vpon her husband to go to Athens, and request her father Pandion to let her come vnto her. Tereus loued his wyfe so intirely, that he would denye her nothynge, but presently imbarke hymselfe, and went to fetch Philomela vnto her: And being arryued at Athens, he made Pandion priuy to the cause of his coming. The olde man was assailed with great sorow, to thynke he must part from his saye Philomela, the onely stay and comfort of his olde peeres: but Tereus intreated so earnestly, that he could not deny hym easily, and Philomela was so desirous to see her sister that had so louingly sent for her, that she hung about her fathers necke, kist hym, and vsed all the flatteries she could, to force hym to geue his consent to her departure, wherewith hee being vanquished, with weeping eyes, in great grieve and dolour, deliuered his daughter to Tereus, saying.

It is not my daughter onely I deliuer you, but mine owne life, for assure your selfe, my lyfe cannot last one minute longer, then I shall heare thee dooth well: and if her returne be not with speede, you shall heare of my speedy returne to the earth, from whence I came.

Tereus desyred hym to be of good cheare, promysing to be as carefull of her well dooing, as yf shee were his owne sister or chylder: whereupon the olde man blessing his daughter, gaue her vnto hym. But like a simple man, he committed the seely sheepe to the rauenyng Wolfe. Nay, there was neuer blooddy Tiger that did so terribly teare the litle Lambe, as this tirant did furiouslye fare with saye Philomela. For being in ship togeather, he began slyly to fixe his fancie vpon her, & casting the feare of God from before his eyes, rooting the loue of his wyfe out of his hart, contemnyng the holy rites of matrimonte, and the sacred state of virginitye, he fel to fleshy dalliance with her, and attempted to win that poynt of her, which she held more deare & precious then her life, & which ought to be of curious regard to all women of honest behauiour. But hauyng no other weapon but weeping, to defende her selfe by pitiful exclamations & cryes, she kept him from satisfying his insatiab'e desire. But as the rauenyng Wolfe, hauyng seized in his tearing clawes some seely lambe, seekes some denne to hide him in, that nothynge hynder him from quietly inoying his pray: so hee was no sooner arryued on the coastes of his owne countrey, but that he

secretly

Secretly conveyed her to a grange of his chene, far from any towne or citie, & there by force filchly deflowred her. The poore maid thus piteously spoyled, so soone as her greife would geue her leaue to speake, spie forth her venoime agaynst his villany in this sort.

Oh most tyrannous Traytor, hast thou thus betrayed my father and sister, haddest thou no other to worke thy wickednesse on but me, who was the iewel of my father, and the ioy of my sister, and now by thy meanes shalbe the destruction of the one, and the desolation of the other: O that my handes had strength to teare those starryng eyes out of thy hateful head, or that my mouth were able to sound the trumpet of this thy trumpery, either to the court of my sister, or countrey of my father, that they might take reuenge on thy villany. O cursed be the wombe from whence thou camest, and the paps which gaue thee suck: O cursed be the cause of thy conception, and the Father that begate thee, who if he neuer otherwyle in his lpe offended, yet doth he deserue to be p'unged in the most pain'ful pye of hel, onely for begetting so wicked a sonne.

Tereus not able to endure this talke, and fearyng least her wordes might betray his wickednes, made no more a doe, but tooke his knife, and lyke a bloody Butcher, cut her tounge forth of her head. This doone, he caused her to be locked fast in a chamber, takyng euery thyng from her, whereby she might vse violence towards her selfe, and so went home to the queene Progne his wyfe, with this forged tale.

I am sorpy sweete wyfe, it is my chaunce to be the messenger of such some newes vnto you. but seeing of force you must heare it, as good I nowe impart it, as other hereafter report it vnto you. And seeing it is an accident which ordinarly happeneth to mortal wightes, I trust of your selfe you wyl geue such order to your sorow, that you wyl suffer it to synke no deep'per into your hart, then wisdom would it shoulde, carpyng this in your remembraunce, that we are bozne to dye, and that euery in our swathe clothes death may aske his due. Alas (saith she) and is Pandion departed? No (saith he) Pandion liueth, but his lpe is such, that death would more delight him.

Then farewell my Philomela (saith she) thy death I knowe is cause of this desolation, and thy death shal soone abyrdge my dayes. In verde (saith he) so it is, the gods haue had her vp into heauen, as one so good to remaine on earth. Ah vnjust gods (saith she) she is so good for them also: what pittie, what pittie, what right, what reason is in them

Tereus and Progne.

to deprive her of lyfe nowe in the prime of her lyfe. before she haue tasted the cheefe pleasures of lyfe. or any way deserved the payne of death:

Oh sweete wyfe (sayth he) I beseeche you by the loue whiche you beare me, to moderate your martyrdome, and allwaie your sorowe, and onely in me to repose your felicitie: for I protest by these handes, and teares whiche I shed to see your sorowe, that I wyl be to you in steede of a father and a sister: yea if you had a thousande fathers, and a thousande sisters, all their good wylles togeather, should not surmount mine alone.

These loupng wordes caused her somewhat to ceasse from her sorowe, and she began to take the matter as patiently as her paine woulde permit her. But to retorne to Philomela, who being kept close prisoner, determined to pynne her selfe to death: but the hope of reuenge altered that determination, and she began to cast in her head howe she might open the iniury to her sister, which that Tyrant had offered them both. At length she went this way to worke, she wrought and imbrodered cunnyngly in cloath the whole discourse of her course and carefull case, whiche beyng finished, fortune so framed, that a Gentleman riding late in the night, had lost his way, and seeyng a light in her chamber a farre off, drew neere to the wyndowe, and called to Philomela, "inquiryng the waye to the next Towne, wherebpyon Philomela opened the wyndowe, and seeyng hym to be a Gentleman, whom she thought woulde not sticke to put hym selfe in some peryll to redresse a Ladies wrong, shewed hym the cloath whiche she soo cunnyngly had wrought: and in the fyrst place thereof was playnely wytten, to whom it shoulde be deliuered, and from whom. The Gentleman tooke it at her handes, and plyghted to her his fayth, safelpe and secretlpe to deliuer it to the Queene. See the iust iudgement of G D D, who wyl suffer no euill doone secretlpe, but it shaibe manifested openly, as in tymes past he made the infant Daniel an instrument to detecte the conspiracy of the two Iudas Judges, who falslye accused the good Ladpe Susanna, and other tymes other wayes: but this tyrannie of Tereus was so terrible, that the very stones in the walles woulde haue betrayed

ed it, if there had been no other meanes used. Nowe Progne haupng this cloath conuayed vnto her, and fully vnderstandpng howe the case stood, notwithstanding her grieve were great in the hyghest degree; yet (a marueylous thyng a woman coulde do so) she concealed the matter secretly, hoping to be reuenged more speedily: but yet her husbandes villany towardes her, caused her to smee agaynst hym in this vehement sort.

O diuelish deepe dissembling of men; who woulde haue thought that hee whiche pretended so greate goodwill towardes mee, woulde haue intended so great yll agaynst mee? Why, yf my person coulde not please hym, coulde none but my sister satisfie hym? And yf hee thought her most meete for his mischiefe, yet was it not villany yenough to banquish her virginitee, but that hee must mangle and dismember her body also? But what pittie is to be looked for of such Partners, whiche passe not of pietie? Hee sheweth his cursed carles kynde, hee playnly proues hym selfe to procede of the Progenie of that Traytor Eneas, who wrought the confusion of the good Queene Dido, who succoured hym in his distresse. It is euident he is engendred of Iasons race, who disloyally forsooke Medea, that made hym wyne the Golden Fleece? He is descended of the stocke of Demophon, who through his faithlesse dealing, forced Phillis to hang her selfe. He seemes of the seede of Theseus, who left Ariadne in the desertes, to be deuoured, through whose helpe he subdued the Monster Minotaur, and escaped out of the intricate Labyrinth. He commeth of Nero his cruell kynde, who carnally abused his owne mother Agrippina, and then caused her to be slayne and rypt open, that he might see the place wherein he lay beynge an infant in her belly. So that what frutes but fylthynesse is to be gathered of such graftes? What boughes but beastlynesse growe out of such stemmes? No, I wyl neuer make other account, but that sayth whiche a man professeth, is nothyng els but forgerie: trueth whiche he pretendeth, nothyng els but trisping: loue, lust: woordes, wyles: deedes, deceit: vovces, vanities: faithfull promyses, faythlesse practises: earnest Othes, errant artes to deceyue: sorowes, subtylies: sighes, sleghtes: groanes, gyles: cryes, craftes: teares, treasone yea all theyr doopnges nothyng but baites to intice vs, hookes to intangle vs, & ringens bitterly to bind vs.

Tereus and Progne

O that my mouth coulde cause my wordes to mount aboute the skies, to make the Gods b. nde downe their eyes to take viewe of the villany of this viper, then no doubt but either the citie woulde sincke wherein he is, or the earth woulde open and swallow him up, or at the least some plague should be thundered downe vpon him, whiche might most painfully puny the hym. O why may not the gods ble me as an instrument to execute theyr vengeance on him? The wife of Dionisius the Tyrant, wrought the wyl of the goddess on her husbände, and miserably murdered him: and why is it not lawfull for me to do the like? Yes, I can and wyl deuise suche exquisite punishment for this Tyrant, that it shal feare al that come after from the lyke fylthinesse.

Nowe to further her furie, she had this oportunitie offered her. It was the same tyme of the peere that the sacrifices of Bacchus were to be celebrated, what time the vse was for the women to goe about the country disguised, as if they had been mad, wherupon the Queene toke a troupe of women with her, and gat to the grange where Philomela was, brake open the doores, and brought her home with her to her Palace, and there they two, the one with signes, and the other with wordes, entred into consultation howe to be reuenged on the treachery of Tereus. And surely, if a man be disposed to do his enimie a dispicasure in deede, if he folowe my counsaile, let him folowe the counsaile of a woman, nay al the Devils in Hell could not so hane tormented Tereus as they did: so that I thinke your selues will say her fury exceeded his folly, and her seueritie in punishing, his crueltie in offending. For he had by her one only sweet sonne, named Itys. My tounge is not able to tel, and my hart rendes in twaine to thinke, that a reasonable creature should so rage in rigour, that a woman should so want compassion, that a mother should worke such mischiefe to her owne childe. For, as I was about to tel you, she had by her husband one onely sonne, and she his owne mother miserably ment to murder him, thereby to be reuenged on her husband. O ruthlesse rage, O mercylesse mother: I haue read of a woman named Althea, who wrought the death of her owne sonne Meleager, for that he before had slaine two or thre of her brethren: likewise Agaue helped to teare in peeces her owne son Penthey, for that he would not do honoz to the god Bacchus: but for a mother to murder, to mangle, to make mans meate of her owne childe, being an innocent, an infant y neuer did or thought amisse, who euer hard any thing more monstrous in nature, more beastly in tyranny, or more bloody in cruelty? For marke the maner of this murder: as her sister and she sate in her
pyuie

prync chamber meditating of this mischiese, in came Irys, the prync
 elle, being two or thre yeres of age, and seeing his mother sit sadly,
 sayd vnto her, *Ham, how doost? why doost weepe?* and tooke her about
 the necke and kist her, saying, *I wyl goe cal my Dad to come and play
 with thee.* But she like a tyrannous Tiger slong hym from her, saying:
*Away inipe of impietie, how like thy father thou art, not onely in fa-
 uour, but in flattery also: I wyl make thee make thy Dad spoyle short-
 ly.* The infant rose agayne, and came running duggling to her, saying,
*Why doo you beat n e, mam, I haue learned my Criscrosse to day, so
 I haue, and my father sayth he wyl buye me a golden coate, and then
 you shannot kisse me, so you shannot: but this trifling valiance coulde
 not turne her deuilishnesse.* But (*O dreadful deede, O lamentable case*)
 she tooke her prync babe by the heare of the head, and drew hym into
 a prync corner prouided for the purpose, & first cruelly cut of his harme-
 lesse head, then butcherly quartered his comely carcasle, and betweene
 her syster and her, dressed it in order of meate: whiche done, (as the cu-
 stome was in those feastes of Bacchus) she sent for the king her hus-
 band to sup with her, and set before hym, for the first seruice, his owne
 sonne. Who after he had fiercely fed on his owne fleshe, and filled his
 belly with his owne bowels, he asked for his lytle sonne Irys. The
 Queene answered: *why, doo you not see him?* I am sure you feele hym.
 And as he stared about the chamber to haue seene him, out stept Phi-
 lomela from behynd a cloth of Arras, and flang the chyldees head in the
 fathers face: whereby he knewe what banquet he had been bydde to,
 and so soone as his senses were come to him, whiche that lower sight
 had taken away, hee drew his Rapier, and thought to haue offered vp
 the blood of his wife & her sister for a Sacrifice vnto his sonne: but they
 fled from him, and as Ouid reporteth, were turned into Birdes, mea-
 nyng, they were not woorthy humane shape, or the vse of reason, whiche
 were such cruel monsters, altogether deuoyde of ruth and reason. It
 were hard here Gentlewomen for you to geue sentence, who more of-
 fended of the husband, or the wyfe, seeing the dooinges of both the one
 and the other were in the highest degree of diuclishnesse: suche vnbyd-
 led lust and beastly crueltie in him, such monstrous mischiese and mur-
 der in her: in him suche treason, in her suche trecherie: in hym suche
 fallenesse, in her such furtousnesse: in hym such deuplythe desyre, in her
 such reuengefull ire: in hym such bellish heat, in her such haggish hate:
 that I thynke them both woorthy to be condemned to the most bottom-
 lesse pyt of Hell.

¶ Germanicus and Agrippina.

Germanicus, a young Gentleman of small living, of the kindred and in the court of Octavian, the Emperour, becoming amorous of the Lady Agrippina, through great suite getteth her to wife: and through his valiance winneth to be proclaymed heire apparent to the Empire. Whose state Tiberius his coosin envying, dispatcheth him privily with payson: and Agrippina for griefe thereof refusing all bodyly sustenance, most miserably famisheth her selfe to death.

The Astronomers are of this opinion, that the Planets have preheminnence ouer vs, and that the Starres stir vs vp to al our enterprises: but I am rather settled into this sentence, that not the Planets, but our passions haue the chiefe place in vs, and that our owne despyres, not the destines, dyne vs to al our doynges. Whiche opinion I may iustifie by y example of a Gentleman, named Germanicus, whose fortune, neyther the Fates fixed, neyther the Planets planted, neither the Starres stirred, neither the destines draue, neyther the Skies caused, but first his owne sonde fancie framed, and then his owne ambitious desire finished, as by the sequele of this historie you shal see. For this Gentleman Germanicus, frequenting the court of Octavian the Emperour, chaunced to fixe his eyes on the face of a noble Gentlewoman, named Agrippina, the daughter of M. Agrippa. And as the House mumpeth so long at the bayt, that at length she is taken in trap: so he byt so long at the bayt of her beautie, that at length he was caught in Cupids snare. And on a tyme as she was at Cardes in the pcesence chamber, this youth stood staring in her face in a great studdy: which she perceyuing, to byng hym out of his studdy, prayed hym to reach her a boule of Wine, which stode vpon a Cupboord by: and as he approached therewith to the place of her pcesence, his senses were so rauished with the sight of her sweete face, that he let the boule fal forth of his handes: and retyring backe with seemely shamefastnes, went for more, and being come therewith, she thanked hym for his paynes, saying, I pray God that fall of the Wine, hinder not my winnyng, and byng me yll lucke, for I know many that cannot away to haue Salt, or Dyrnke, or any such like thyng fal towardes them.

Madame sayth Germanicus, I haue often heard it disputed in scholes, that such as the cause of euery thng is, such wil be the effect: and seeyng the cause of this chaunce was good, I doubt not but the effect wyl folow accordyngly: and if any euyl do inliue thereof, I trust it wil light on my head, through whose negligence it happeneth. Agrippina

pina answered. As I know not the cause, so I feare not the effect greatly, and in deede as you say, hitherto you haue had the worst of it, for that therby you haue been put to double paynes.

If that be all (sayth hee) rather then it shalbe sayd any euyl to haue insued of this chaunce, I wyll perswade my selfe that euery payne which you shall put me to, shalbe double delyght, and treble pleasure vnto me. You must vse (sayth she then) great eloquence, to your selfe, to perswade you to such an impossibilitie. Oh yf it please you (sayth he) there is an Oratour which of late hath taken by his dwelling within mee, who hath eloquence to perswade me to a far greater matter then this.

If (sayth she) he perswade you to thynges no more behoofefull for your selfe then this, yf you followe my counsaile, you shall not giue hym houseroome long. Madame (sayth he) it is an assured signe of a free and freendly mynde, to giue good counsaile: but it is hard for one in bondage, and out of his owne possession, to follow it. For what knoweth your honour, whether hee haue already taken entire possession of the house wherein he is, which yf it be so, what wyte is able to deuple a Wyt to remoue hym from thence? If sir (sayth she) he entred by order of lawe, and payde you truly for it, it is reason he inioy it, marie your folly was great to retayne such a tenaunt: but yf he intruded hymselfe by force, you may lawfully extrude hym by strength.

In deede (sayth he) he entred vi et armis, forcibly, but after vpon certayne parlance passed betweene vs, I was content he shoulde remayne in peaceable possession: marie he hath payde me nothyng yet, but he promyseth so frankely, that yf the perfourmance followe, a house with beames of beaten golde, and pillars of precious stones, wyll not counteruaile the pryce of it: yea, yf I were placed in quiet possession thereof, I would thinke my selfe rycher, I wyl not say then the Emperour, but which is most, then God hym selfe, who possesseth heauen and earth. And as the hope of obteynyng the effect of that promise, heaueth me vp to Heauen: so the doubt to be deceiued thereof, wyueth me downe to Hel.

And what iolly fellowe (sayth she) is this that promyseth so frankely? wyl he not promise golden hills, and perfourme durtye dales? Woulde to God (sayth he) your seemely selfe were so well acquainted with hym as I am, then woulde I make you iudge of the worthynesse of the thyng he hath promysed, for that you know the goodnes thereof,

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thereof, none better.

The lady smelling the drift of his deuises, and seeing the ende of his talke seemed to tende to loue, and that touching her owne selfe, thought not good to draw on theſe diſcourſe any longer, but concluded with this anſwere. As I am altogether ignorant what your obſcure talke meaneth, ſo care I not to be acquainted with any ſuch companion as your Landlord is, ſo ſo (me thynkes by you) I may more ſidly cal him, then tearme him your tenaunt: and ſo departed away into her lodging.

Germanicus likewiſe, his Miſtreſſe being gone, gate hym to his chamber, to entertayne his amorous conceites: and being alone, brake ſooth into theſe wordes, O freendly fortune, if continually hereafter thou furiously frowne vpon me, yet ſhal I al the dayes of my life count my ſelfe bound vnto thee, ſo the only pleaſure which this day thou haſt done me, in geuing me occaſion of talke with her, whoſe Angels voyce made ſuch heauenly harmonie to my heauy hart, that where before it was plunged in perplexitie, it is now placed in felicitie, & where before it was oppreſſed with care, it is now reſreſhed with comfort. Yea, euery lonely looke of her, is able to cure mee, if I were in moſt deepe diſtreſſe of moſt dangerous diſeaſe: euery ſweet worde proceeding from her ſugred lippes, is of force to fetch me from death to life. But alas, how true do I try that ſaying, that euery commoditie hath a diſcommodity annexed vnto it: ow doth the remembraunce of this ioy, put me in mind of the annoy, which the loſſe of this delight wyl procure me? Yea it maketh al my ſenſes ſhake to thynke, that ſonie other ſhall inioy her, more worthy of her then my ſelfe: and yet who in this Court, nay in al Chriſtendome, nay in the whole world, is worthy of her? No, if ſhe neuer haue any, vntyl ſhe haue one worthy of her euery way, ſhe ſhal neuer haue any. And ſhal I then, being but a poore gentleman, ſeek to inſinuate my ſelfe in place ſo high: ſhal I by my rude attempt, purchaſe at leaſt ſome diſpleaſure of her friendes & parentes, and perchance hers alſo, whom to diſpleaſe, would be no leſſe diſpleaſant vnto me then death? Alas, & muſt loue needes be rewarded with hate? Muſt curteſie needes be counteruayled with crueltie? Muſt goodwyl needes be returned with diſpleaſure? Is it poſſible that bounty ſhould not abyde where beautie doth abound, & that curteſie ſhould not accompany her comlyneſſe? Yes, I am ſure at the leaſt ſhe wyl ſuffer me to loue her, though her young peeres, & high eſtate wil not ſuffer her to loue me: & though ſhe wil not accept me for huſband, yet I am ſure ſhe wil not reſect me for ſeruant: & though ſhe wil not receiue my ſeruiſe, yet I doubt not but ſhe

the wyl courteously take the tending thereof vnto her. And touching her parentes displeasure, what care I to procure the ill wyl of the whole worlde. so I may purchase her good wyl. Yea if I should spend the most precious blood in my body, in the pursuite of so peerelesse a prece, I would count it as wel bestowed, as if it were shed in the quarrel of my Prince, or countrey. For she is the goddesse whom I wyl honour with deuotion, she is the prince whom I wyl obey with duety, she is the countrey, in whose cause and quarrel, I wyl spend life, liuing, and al that I haue. Neither is there such cause why her freendes should storne much at the matter: for though my lardes and reuenues are not great, yet am I of the blood royal, & neare kinsman to the emperor, who wyl not suffer me to want any thing pertaining to my estate and degree. Why Alcerane, a youth like my selfe, practised the mighty Emperour Otho his daughter & darling Adalesia, stole her away, and maried her: and do I sticke to attempt the like with one of farre meaner estate, though of far more worthinesse? And though frowning fortune tossed him for a while in the tempestuous seas of aduersitie, yet at the length he arriued at the hauen of happy estate, and was reconciled to the good grace and fauour of the emperor agayne. And though at the first my ship be shaken with angry blastes: yet in time I doubt not but to be safely landed on the shore, and haue my share of that which the shewes of shrewde fortune shal keepe me from. He is not worthy to sucke the sweete, who hath not first sauced the soure. And as the beauty of a fayre woman, being placed by a foule, blaseth more brightely: so eche toy is made more pleasant, by first casting some soure toys of sorrow. Did not the perill which Leander ventred in the sea, & the paine which he tooke in swimming, make his arriuall to the hauen of his heauenly Hero, more happy and pleasant? Yes no doubt of it: for besides the feeling of the present pleasure, the remembraunce of y^e perill past delighteth. Besides that, by how much the more a man hazardeth him selfe for his mistres sake, by so much the more he manifesteth the constancie of his loue, and meriteth meede at her handes the more worthily. This saying also is no lesse tryed, then true, that fortune euer fauoureth the valiaunt, and thyngeth the more harde, the more haughtie, high, and heauenly: neyther is any thynge hard to be accomplished by him which hardely enterpriseth it.

With these and such lyke sayinges, incouraging him selfe, he purposed to pursue his purpose, and failed not dayly to attend vpon his Distres with al duety and diligence, and sought al occasions he coulde

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to let her vnderstand his loyal loue, and great goodwyl towardes her: which she perceiuing, disdained not to acknowledge by her amiable and courteous countenance towardes him, wherewith he helde him selfe as wel satisfied, as if he had been made Monarche of the whole world. And though he were often determined in words to present his suite vnto her: yet when it came to the point he should haue spoken, feare of offendyng her altogether disapoynted his purpose, & made him mute in the matter he minded to utter. But at length perceiuing that delay breed danger, for that she had many other suiters, and feeling by experience, that as fire, the more it is kept downe, the more it flameth vp: so loue, the more he sought to suppress hym, the more fire forces he expressed within hym, he began to set feare aside, and to force a supply of courage in his faynt hart, and seeing his Distresse in the presence alone, he entred into reasoning with her, in this maner.

Madame, for that I see you without company, I am the bolder to presume to please in place, whereof though I be altogether vnwoorthy, yet am I altogether willing to supply it, and if my company may content you, as wel as your sight satisfieth me, I doubt not but you wyl accept it in good part: and so much the lesse I hope my company shalbe combersome vnto you, for that you are busied about nothyng; whereto my presence may be preiudicial. And verily when I consider the common course of lyfe, which your sweete selfe, & other maides of your estate leade, me thinkes it is altogether like the spending of your time at this present, which is (with your leaue be it spoken) idly, vnfruitfully, without pleasure or profit: and if my credit were such with you, to craue credit for that which I shal speake, I would not doubt but to perswade you to an other trade of lyfe, more commendable to the worlde, more honourable amongst al men, and more acceptable in the sight of God. For beleue me, I pity nothyng more then Virgins vaine pietie, who thynke they merite meede for liuing chastly. When in deede they deserue blame for spending their tyme wastly.

Sir (sayth she) as your company contenteth me wel yenough, so your talke liketh me but a litle: for though I must confesse I sit at this present without dooing any thyng, yet in my fancy it is better to be ydle, then ill imployed, as your selfe are now, in reprehending that state of lyfe, which excelleth al other, as far as the sunne doth a starre, or lycht darknesse,

darkenesse, and wherein I meane, for my part, to passe the pilgrimage of this my short lyfe, if either God dispose me not, or my friends force me not to the contrary.

God forbid (Madame sayth he) you shoulde continue your time in any such tryflynge trade of lyfe, which in deede is to be counted no lyfe at al, as the Grecian Ladies most truly testifie, who (as Homer reporteth) count theyr age from the tyme of their mariage, not from the day of their birth: and if they be demaunded how old they be, they begyn to reckon from theyr mariage, and so answer accordingly: For then only (say they) we begin to liue, when we haue an house to gouerne, and may commaunde our children and seruants.

Cuspe (saith the Ladie) this is but the sentence and proper opinion of one peculiar people, who perchance by the nature of their countrey, or otherwise, are more desirous of husbandes, then other: neither is it any more reason that we should be tyed to their example, then they be bound to folow our virgin Veltals, or other, who consume the whole course of their life without contaminating their corps with the company of men: Nay rather (saith he) without receiuing their perfection from men, according to the opinion of Aristotle. But Madame: I byd not produce that example, as necessary for al to folowe, but as probable to prooue and shew, what course account they made of virginity which you so highly esteeme of. But to leaue particuler opinions, and come to general constitutions & customes, I meane both natural, humane, & diuine lawes, & you shal see them al to make agaynst you. And first if you consider natures lawes, which in the dooings of creatures without reason are playnely set downe, you shall see no liuing wight in the vniuersal worlde, but that so soone as by age they are apt thereto, apply themselves to that lyfe whereby theyr kynde may be conserued, and number encreased. Beholde the hygh flying Faulcon, which soareth so high in the ayre, that a man woulde thynke she woulde stowpe to neyther Lure nor lust: yet she is no sooner an Entermuier, or at the fardest a white Hauke, but that of her owne accorde she cometh to the call of the Casselgentle her make. Likewise the Doe, which singeth so freely about the wooddes, as though she made no account of the Male, yet she is no sooner a Doves sister, but that she seekes the society of the Bucke. Yea if it would please your seemely selfe to enter into the consideration of your owne nature, or if your curtesie would account me worthy to haue the examination of your secrete thoughts, I doubt not but you would confesse your self to feele

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a firy force of that naturall inclination whiche is in other creatures, whiche being so, you must graunt to deale vnnaturall in resisting that natural motion, whiche cannot be y^el or idle, because nature hath planted it in you : For G D D and nature do nothyng waynely or vylely. And in that some do amisse in rebellyng agaynst nature, theyr owne scrupulous nicenesse is the cause, when they wyl lay on them selues beauer burdens then they are able to beare, and refuse to beare those burdens which nature hath appointed them to beare, whiche are but light.

What talke you Sir (saith she) so much of nature, and of creatures without reason, as though we ought to folow either the instinct of the one, either the example of the other. I haue been alwayes taught, that reason is the rule to direct our doinges by, and that we ought to laye before vs the actions of creatures indued with reason, to folow and imitate, For if you sticke so strictly to the example of reasonlesse creatures, you shoulde vse the company of women but once or twyce at the most in the yere, as most of them do with theyr females, whereto I am sure you would be loth to be tyed.

Madame (sayth he) a Gentlewoman of this citie hath and weared this obicction alredy for me. Why then (saith she) wil you condemne their doyngs in some poyntes, and place them for paternes to be practised by in other some?

Yea, why not (sayth he) otherwyle you might generally take exception agaynst the example of men, for that some men in some matters do amisse : The good euer is to be vsed, and the yll refused. But to come to the doinges of men, whiche you seeme to desire. Doth not euery man, so soone as his daughter is arryued to ripe yeres, trauel to bestow her in mariage, whereby she may enioy the fruites of loue, & participate with the pleasures incident to that estate : whereby they playnely shew, that the cause why they beget them with pleasure, and bring them by with payne, is to haue them enter into that trade of life, wherein not onely themselves may lyue happily, abounding in al pleasure, but also by the fertil fruite of their body, make their mortal parentes immortal : that when they with age shalbe wasted and withered away, the seede of their seede, may begyn greenly to growe, and florishingly to spring, to the great comfort of both the father and daughter. For what pleasure the grandfather takes in the sportyng pastime of his proper daughters pretty chylde, I thynke you partly vnderstand : and what dellyght the mother takes in the toyes
of

of her litle losme, you soone shall perfectly perceyue, if it please you freely to follow þ friendly counsaile which I frankly preach vnto you. For doo you thynke; if virginittie were of such vertue; that parents would no: rather payne them selues to keepe their deere daughters modest maydes, then strayne them selues and their substance to ioyne them in lynos sacred bond: Yes perswade your sweete selfe, if your mother were so perswaded, she would rather locke you vp close in her closet, then suffer any to intop the soueraigne sight of your beauty, or once aspire to your speech, wherby you might be perswaded to some other kind of lyfe. But she experienced by peeres, knoweth best what is best for your behoofe, and would you should folowe her example, and make no conscience to loose that, which she her selfe hath lost, which except she had lost, we had lost so rare a Jewell as your seemely selfe aret which what a losse had it ben to my selfe I dare not say, lest you should count verity vanity, and truth trifling & flattery. But to our purpose, you perceyue (as I sayd) your parents pleased with the accessle of Gentlemen vnto you, wherby you may conceyue theyr mind is, you should accept such seruice as they profer, and partake with those pleasures which they prefer vnto you.

Why sir (sayth she) you altogether mistake the meaning of men in this matter: for when fathers tender mariages to their daughters, it is not for any minde they haue to haue them married, but only for feare lest they shoulde fall so folly otherwayes: for knowing the sickle frailnesse of youth, and our proclitutie to prauitie & wickednesse, they prouide vs mariages, to preuent mischieses: and seeing of euyls the least is to be chosen, they count marriage a lesse euyl, then lightnesse of our lyfe and behauiour.

Alas good Madame (sayth he) why doo you so much prophane the holy state of wedlocke, as to count it in the number of euyls: Whereas the Gods them selues haue entred into that state, whereas Princes pleasantly passe their time therein, whereas by it only mankinde is preserued, and amitie and loue amongst men conserued, of the worthines whereof I am not worthy to open my lippes.

Sir (sayth she) I speake it not of my selfe, but accordyng to the opinion of the most wise & learned Philosophers that euer lyued, amongst whom one Aminius so muche misliked of Marriage, that being demanded why he would not marrie: answered, because there were so many inconueniences incident to that estate, that the least of them is able to slea a thousande men.

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Why Madame (sayth he) you must consider there is nothyng in this mortal lyfe so absolutely good and perfect, but that there be inconueniences, as well as commodities incurred thereby: by that reason you may take the Sunne out of the world, for that it parcheth the Summers greene, and blasteth away the beauty of those that blose their face therein. But to leaue naturall and humane lawes, and come to diuine preceptes, proceeding from Gods owne mouth: dooth not God say, It is not good for man to lye alone, and therefore made Eue for an helper and comforter: Likewise in diuers places of Scriptures he doth not only commend Marriage to vs, saying, Marriage, & the bed undefiled, are honourable: but also commaundeth vs to it, saying, You shall forsake Father and Mother, and folow your wiues.

Why sir (sayth she) and doth not God say, it is good for man not to touche a woman: and if thou be vnmarried, remayne so: But why alleage you not this text, It is better to marrie then to burne: wherby is playnely shewed, that Marriage is but a meane to medicine the burning in concupiscence and lust, and (as I sayde before) of two euils the least, and therefore preferred. But because we be entred into diuine misteries, I could refer you to a place of Scripture, where it is reported, that in Heauen Virgins chiefly serue God, and set forth his glory. And Mahomet the great Turke (who was in heauen) sayth, he sawe there Virgins, who if they issued forth of heauen, would lighten the whole worlde with their brightnesse, and if they chaunced to fyre into the sea, they would make the whole water as sweete as Honie: but here is no mencion of married folke.

Welyke (sayth he) those Virgins be lyke your selfe, and then no marueyle though God be delghted with the sight of them, whiche perchaunce is the cause he hath them in Heauen to attend vppon hym, as first Hebe, and after Ganymedes dyd vppon Iupiter. But generally of women the Scripture sayth, that by byrnyng forth of chyldren they shalbe saued, and inioy a place in heauen, which must be by marriage, yf honestly. But because I am perswaded that it is onely for argument sake that you disallowe marriage, and that you pretend otherwise in wordes, then you intend to do in workes, I am content to geue you the honour of the feld, and thus far to yeelde my consent to your opinion, that virginity considered of it owne nature, simply without circumstance, is better then Patrimony: but bycause the one is full of peryll, the other full of pleasure, the one full of ieopardie, the other full of

of securitie, the one as rare as the blacke Swan, the other as common as the blacke Crowe, of good thinges I thynke the more common, the more commendable.

If (sayth she) I haue gotten any conquest thereby, I am to thanke myne owne cause, not your curtesie, who yeelde when you are able to stand no longer in defence.

May Madame, say not so (sayth hee) for in that very yeelding to your opinion, I proued mariage better then virginie, for that it is more common, neyther woulde I haue you turne my silence in this matter, into lacke of science and knowledge, or reprehend mee, if I spare to inforce further prooue in a matter sufficiently proued alreedy, no more then you woulde rebuke a Spanniel, whiche ceaseth to hunt when he seeth the Hauke leazed on the Partridge. But you may (marueyle Madam) what is the cause that maketh me perswade you thus earnestly to mariage, which as mine owne unworthinesse willed me to hyde, so your incomparable curtesie encourageth me to disclose, which maketh me thinke, that it is no smal cause which can make you greatly offended with hym, who beareth you great good wyl, and that what suite so euer I shal prefer vnto you, you wyl eyther graunt it, or forgiue it, pardon it, or pitie it. Therefore may it please you to vnderstand, that since, not long since, I tooke large viewe of your vertue and beautie, my hart hath been so inflamed with the bright beames thereof, that nothyng is able to quenche it, but the water whiche floweth from the Fountayne that fyrst infected me: and yf pitie may so muche preuaile with you, as to accept me, I dare not saye for your husbände, but for your Slaue and Seruaunt, assure your selfe there shall no doubt of daunger dyue me from my dutie towardes you, neyther shall any Ladye whatsoeuer haue more cause to reioyce in the choyce of her seruaunt, then your selfe shall, for that I shall account my lyfe no longer pleasaunt vnto me, then it shall be imployed in your seruice.

Agrippina dying her lilly cheekes with Vermilion red, and casting her eyes on the ground, gaue hym this answer.

As I am to yeelde you thanks for your goodwyl, so am I not to yeelde consent to your request, for that I neyther mind to marie, neyther thinke my selfe woorthy to retayne any such seruaunt: But if I were disposed to receyue you any way, I thynke the best manner meane penough for your worthinesse.

Immediately hereupon there came company vnto them, whiche made

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made them breake of their talke, and Agrippina beyng got into her chamber, began to thinke on the suite made vnto her by Germanicus, and by this time Cupid had so cunnynghly carued & ingraued the Idol of his person and behauiour in her hart, that she thought hym woorthye of a far more woorthye wyfe then her selfe: and perswadyng her selfe by his woordes and lookes, that his loue was lopall without hurt, true without triffing, and saythfull without faining, she determined to accept it, yf her parentes would geue their consent thereto. Nowe Germanicus, nothynge dismayed with her former denyall, for that it had a curteous close, so soone as oportunitie serued, set on her agayne in this sort.

Nowe Madame you haue considered my case at leasure, I trust it wyll stande with your good pleasure to make me a more comfortable answer.

I beseech you sir (sayth shee) to rest satisfied with my former answer, for other as yet I am not able to make you.

Alas Madame (sayth hee) the extremitie of my passion will not suffer long prolonging of compassion, wherefore I humbly beseech you, presently to passe your sentence either of bale or blisse, of saluation or damnation, of lyfe or death: for if the heaues haue conspyred my confusion, and that you meane rigorously to reiect my goodwyl, I meane not long to remayne alyne to trouble you with any tedious suite, for I account it as good reason to honour you with the sacrifice of my death, as I haue thought it conuenient to bestow vpon you the seruite of my lyfe.

Alas sir (sayth she) this testyng is nothing ioyfull vnto me, and I may you vse no more of it, for the remembrance of that whiche you speake of in sport, maketh me feeble the force thereof in good earnest: for a thousand deaths at once cannot be so dreadfull vnto me, as once to thinke I should liue to procure the death of any such as you are.

If (sayth he) you count my woordes sport, iest, and dalliance, assure your selfe it is sport without pleasure, iest without ioy, and dalliance without delight, as tract of time shall shortly trie for true. But if you loue not to heare of my death, why like you not to giue me life: whiche you may doo only by the consent of your good wyl.

Why sir (saith she) you know my consent consisteth not in my selfe, but in my parentes, to whom I owe both alwe and honour: therefore it behooueth you first to seeke their consent.

Why Madame (sayth he) shall I make more account of the meane-
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ner parts then of the head: you are the head and chiefe in this choyce, and therefore let mee receyue one good worde of your good wil, and then let heauen and earth do theyr worke. It is not the coyne, countenance, or credit of your parentes, that I pursue: for to win such wealth as your good wil, I could be content to leade a poore life al the dayes of my life, so that you be mainteyned according to your wyl and worthynesse.

Well (sayth shee) seeing I am the only marke you shoot at, assaye by all the meanes you may to get my friendes goodwill, and if you leuell any thyng straight, you shal not misse me.

Germanicus vpon this procured the Emperours letters to her father in this behalfe, who hauing perused those letters, said, he trusted the Emperour woulde geue hym leaue to dispose of his owne according to his owne pleasure, and that his Daughter was to neere and deare vnto him, to see her cast away vpon one, who for lacke of peeres wanted wisedome to gouerne her, and for lacke of Landes, lyuing to maintaine her: And calling his Daughter before him, he began to expostulate with her in this sort.

Daughter, I euer heretofore thought you would haue been a solace and comfort to my old peeres, and the prolonger of my lyfe, but now I see you wyl increase my hoary heares, and be the hastener of my death. Doth the tender care, the careful charge, and chargeable cost which I haue euer vsed in bringing you vp, deserue this at your hands, that you should passe a graunt of your goodwill in marriage without my consent? Is the piete towards your parentes, and the duty of a daughter towards her father so bitterly forgotten, that you wyl preferre the loue of an vnchrist before my displeasure, and to please hym, care not to displease your parentes, who trauaile to bestow you with one worthy your estate and ours? No, neuer thinke Germanicus shal inioyn you with my goodwill, no, neuer take me for your father, if you graunt him your goodwill.

Agrippina hearing this cruel conclusion of her father, with bashfull countenance, and trembling tongue, framed her answere in this fourme.

I beseeche you good Father, not to thinke me so gracclesse a child, as once to thinke, much lesse to doo any thing which maye heape your heauinesse, or hasten your death, the least of which two, would be more bitter vnto me then death. For if it please you to vnderstande, I haue not graunted my good will to any, vnlesse your consent bee gotten thereto.

Germanicus and Agrippina.

Neither haue I, as you say, preferred the loue of an vnchryst, before your displeasure. But as I cannot let that noble Gentleman Germanicus to loue me, so can I not, to confesse the trueth, but loue hym, mary in hart only, for my body, as you gaue it me, so that you dispose of it. And as I faithfully promyse you by the loue which of duety I owe you, that I wyl neuer haue any to husband, without your good wil : so I humbly beseech you, for the affection which by nature you beare me, that you wil neuer force me to any without my goodwill. For if for the transitory lyfe you haue geuen me, you make me pay so dearely, as to be linked with one agaynst my likyng, I must needes count it a hard penyworth, and wel may I wish that I had neuer been bozue. I beseech you sir consider the inconueniencies allwaies incident to these marriages, where there is more respect of money, then of the man, of honours, then of honestie, of goodes, then of goodwill of the parties eche to other. What strife, what iarres, what debate at bed & at boord, at home & abroad, about this, about that, neuer quietnesse with contentation, neuer merry countenance without counterfaiting, neuer louing deedes without dissembling : And whence, but from this rotten roote springeth so many dishonest women, so many ill liuing men : Is it not the lorching of neuer liked lips, that maketh women stray from theyr husbandes, to straungers : And is it not eyther the difference of peeres, eyther the diuersitie of manners, or disagreement of natures, that maketh the husband forsake his wyfe, and followe other women : And where are any of these differences or inequalities betweene the married, but where the force of friendes, not libertie of loue, linketh them together : These things by your wysedome considered, I trust, as you restrayne me from one whom I loue, so you wil not constrayne me to any, whom I loue not : in so dooing, doubt you not but you shall finde in me modestie meete for a maide, vertue fyt for a virgin, dutie meete for a daughter, obedience fit for a childe. Her father hauing mildly heard her modest talke, told her, he meant not to force her to any, but would prouide her a husbände, whom he doubted not shoulde like her better euery way, then Germanicus did, and therefore willed her to put out of her minde the liking she had conceyued of hym : and so gaue her leaue to depart. And being in her chamber, she began to deuise all the meanes she coulde to roote out of her hart the loue she bare Germanicus : and assoone reuoked to her memory his lacke of liuing, his litle countenance and credite, assoone her fathers displeasure, and her owne preferment, with many other discommodities arysing that way.

But

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But nothing prevailed, for as the birde caught in lyme, or conny in hay, or deare in tople, the more they strue, the faster they stick: so more diligently she laboured to get out of the Labyrinth of loue, the more doubtfully was she intricated therein. And as one climbing on high, his feete sayling, & he in danger to fall, more firmly fasteneth his hold then he did before: so loue, seeing hym selfe ready to be dislodged out of her breast, tooke such sure holde: and fortified him selfe so strongly within her, that no force was of force to fetch hym from thence. Whiche the good gentlewoman perceiuing, thought best for her ease and quiet, to yeelde to the summons of loue, to be disposed at his pleasure: Wherin no doubt she had reason. For as the swifte running streame, if it be not stopped, runneth smoothly away without noyse, but if there be any dam or locke made to stay the course thereof, it rageth and roareth, and swelleth aboue the bankes: so loue, if we obey his love, and yeelde vnto his might, dealeth gently with vs, and raigneth ouer vs like a louing lord: but if we withstand his force, & seeke to stay the passage of his power, he rageth ouer vs like a cruel Tirant. Which this Gentlewoman, as I said, perceiuing, without any more resistance, determined in her hart to loue Germanicus only and euer.

Now Germanicus, notwithstanding the angry looks of the father, the frowning face of the mother, & the strange counterfeite countenance of the daughter, followed his suite so effectually, vied such apt perswasions to the mayde, and in short tyme insinuated him selfe so far into her familiarity, that her parents lowred not so fast, but she allured as fast, and thought she receyued no other contentation in the whole worlde, but in his company: which her parents perceyuing, & besides dreading the Emperours displeasure, thought as good by their consent to let them go together, as by seueritie to keepe them asunder, whom the gods seemed to ioyne together: and so much the rather they were induced therto, for that they sawe theyr daughter so affected to Germanicus, that the hearyng of any other husband was hateful and hurtful vnto her. And hereupon the mariage was concluded & consummated: & to this bargaine only by fancy of Germanicus, forced him. Now see whither his ambitious desire draue him: for being in proper possession of his proper wife, he was not able to maintein her according as his princely minde desired, for by his owne liuing was litle, & her parentes would not part with much, because she had matched herselfe not any thing to their mind: wherupon in hope of preferment & aduancing his estate, he applied himself diligently to theperours service, & in short time

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with valiant exploits achieved in warre, and great wisdom and discretion shewed in tyme of peace, he wonne suche credite with the Emperour, that he held hym most deare unto hym, and caused hym to be proclaimed heire apparent to his crowne & Empire. With which newes Germanicus congratulated his new married wyfe in this sort.

It is not unknowne unto me (deare wyfe) that for my sake you haue somewhat sustained the ill wil and displeasure of your freendes and parents, it is not unknowne likewise to you, that for your sake I haue sustained some labour, in seeking out preferment, and getting the Emperours good wil, who only may preferre vs: now as the one hath made your life lesse pleasant then I desire or you deserue, so the other shal aduance our estate so high, as your selfe can wish, or I be able to wield: so that the commodities of the one, shal counteruaile the inconueniences of the other. For you shal understand, that the Emperour doth not only for this present time prouide for me, as if I were his owne child, but also for the time to come hath proclaimed me so'e heire to his Diademe & Realme. Which estate as I neuer sought so much as in thought for my selfe, knowing me to be altogether unworthy of it, so I thinke my selfe most happy to haue aspired thereto, only for your sake, whom I know worthy of al the honor in the worlde. For as it would haue ben a hel and horrow to my hart, to haue seene you liue in meaner calling then you are worthy of: so wil it be a heauenly mirth to my minde, to see you a prince in state, as wel as in stature, beautie, and vertue.

Maister Germanicus (saith she) I promise you by the loue whiche I beare you, for greater bonde I haue not to confide in my wordes by, that it doth me more good to see you thus pleasantlie disposed, then to here the newes which you haue imparted vnto me, for the one I am sure cannot hurt you, but what harme the other may procure you, I feare to think, & faint to say. Alas my Germanicus, are you to knowe the perils which princely state bringeth, the falshood in friends, the treason in nobility, the rebellion in comminalty, the enuy of the weake, the injury of the strong? Besides, you see boistrous winds do most of all shake the highest Towres: the higher the place is, the sooner and soer is the fall: the tree is euer weakest towardes the top: in greatest charge are greatest cares: in largest seas, are sorest tempestes: enuy alwaies shooereth at high marks, & a kingdome is more easily gotten then kept. For to get, is the gift of fortune, but to keepe, is the power of prudence and wisdom, especially where there be many that catch for it, yea and when a man shal haue no faithfull freendes in sauing it. For

Ennius

Ennius sayth flatly, there is no freendly or faythfull dealing to be looked for at any mans handes, in matters partaining to a kingdome: and Euripides makes it in a manner lawfull for a kingdomes sake to transgresse the limittes of lawe, nature, and honesty. Which opinions I may iustifie by many examples, as of Numitor and Amulius, who though they were natural brethren, yet Amulius beyng the younger, deposed his elder brother from the kyngdome of Rome, slue his sonnes, and made his daughters virgin Vestales, that they myght not marrie, and haue issue male to succeede the crowne: lykewyle of Romulus and Remus, who beyng brethren, bozne at one byrth, yet because Remus should inioy no part of the kingdome, Romulus found meanes to make hym away. The like is reported of Eteocles and Polinices, of Iugurth, towards Hyempsal and Adherbal: al whiche were brethren, and by natures lawes most nerely linked together. But of others that by blood haue not been so neare, which in cases of kingdomes haue dealt far worse, the examples are in strangnes wonderful, in number infinite, & in successe so sorowful, that it maketh me colde at hart to consider of it. I speake not this, my Germanicus, to fore-
speake you, you may inioy the Empire quietly, and so I trust you shal, but I know not what the matter is, mee thynkes my mind giues mee some mischief wyl insue thereof. Alas (good husband) was it for my sake you sought the Empire? Doo you thynke I cannot be content with the estate which fortune shal assigne to you: Yes if it were to begg my bread from doore to doore, as Adalesia did with her Alerane, I could be contented therewith, so you were not tormented thertwith. It is you (sweete husbände) that are the riches whiche I seeke to possesse, you are the only honours which I looke for, you are the only kingdome which I care for: for so long as I may inioy you, come pouerty, come meane estate, come sicknesse, yea come death it selfe, so I may dye betweene your armes. Therfore (good Master Germanicus) if you follow my counsaile, resigne your title to the Emperour agayne, to bestow on some that hath more neede of it, then (thanks be geuen to God) we haue: for, for my part I thinke my selfe indued with the greatest riches in the world, to wit your person, and mine owne contented mind. And besides the euils before rehearsed incident to a kingdome, this inconuenience is commonly incurred therby, that it altereth the nature of the person which taketh that name vpon him, for honours change manners, & no doubt the diuersity of delights which a prince possesseth, be but pricketh to pleasure, incimentes to folly, and allurementes to lust.

Germanicus and Agrippina.

Was not Saul (I pray you) in the begynnynge of his raigne a good prince, but after decayed to impietie? Salomon began his raigne godly, but afterwarde gaue him selfe in pray to women. Caligula, Nero, and Hannibal began to raigne lyke good princes, but after the whole worlde was troubled with their tyranny. I could alleage infinite other examples to like purpose, but these shal suffice, neyther doo I alleage these for that I feare the change of your good nature, but to feare you from the change of your estate: and yet the better I knowe your nature to be, the more cause haue I to feare the alteration thereof. For freshest colours soonest fade, and ripest fruite are ripest rotten. But to leaue the louryng lottes which light on high estate, whiche are more then I am able to rehearse, let this request take place with you, that seeing for my sake only you coueted the Empire, at my suite only you wyl forgoe it agayne.

Ah (sweete wyfe sayth he, embracyng her in his armes) what is it vnder the Sunne, whiche you may not commaund me to doo without despyrnyng? But I beseeche you suffer not the tender care you haue of me, to depriue you of the honour due to you: For to cast the woort of it, though open enemies, or trecherous traitours, or rude rebels, shal set me besydes my regal seate, and depriue me of lyfe, yet shall you remaine a Princesse, and be matched agayne with some other more worthy your estate, and so long I care not what betyde of my selfe.

Alas sir (sayth she) I beseech you vse no more of those wordes, vnlesse you count my great grieve, your great good. Can I lyue, when you are dead? Shall I be married agayne, and you made away? In dedde (sayth he) I neede not vse suche extreames doubtes in a matter nothyng daungerous, for the numbers are infinite of those who haue wielded farre more wayghtie Empires then this, without hazardyng them selues any way: as the Emperour Octavian hath consumed the whole course of his lyfe without perill, and Alexander being but fyue and thirtie yeeres of age, tooke vpon him the Monarchie of the whole worlde. Besides, yf I should now refuse the Empire offered me, it were a signe of a base and ignoble mynde, and the Emperour would thinke I made no account of his goodwyl. Well (sayth she) doo as God shall put in your head, and of me make this account, that though you be the meanest man in the citie, yet wyl I honour you as if you were the Emperour: and though you make me a Princesse, yet wyl I be as obedient to you, as if I were your hyred hand.

handmayde. Ah good wyfe (sayth he) leaue those tearmes of humilitie, to those that lyke them, or looke for them: for, for my part I haue you in suche reuerent estimation, that I thinke the best state whiche euer I shalbe able to bypnyng you to, wyl be too base for your woorthynesse: and if it shall please you to rest satisfied with the seruice I can doo you, to remayne content with the calling I can geue you, to returne louingly the goodwyl which I wil beare you, it is al that euer I wyl looke for at your handes, and the only felicitie I force of in this lyfe.

God forbyd (maister Germanicus sayth she) that I should eyther looke for seruice of you, or mislike the lot which you shall allowe me, or not restore with interest the goodwyl which you shall beare me. Yes perswade your selfe this, though you sermount me in al other thynges, yet wil I not sayle, yf it be possible, to excede you in good wyl. Shortly bypon this, the whirling wheele of Fortune turned their talke to teares, their woordes to waylyng, their gladnesse to sadnesse, theyr happynesse to beautnesse, yea their lyfe to death. For a certayne thyng of the kingdome, began to assault one Tiberius, a Gentleman in the Emperours court, who beyng of the blood royall, perswaded him selfe yf Germanicus were made away, the Emperour beyng dead, he should succede in the Empire. Which greedy desyre of the kingdome so blynded his vnderstandyng, that he passed not to peruert both humane and diuine lawes for the accomplyshyng thereof, no rules of reason, no bond of friendshippe, no care of kinred, no feare of lawes, no pricke of conscience, no respect of honestie, no regarde of gods or men could prohibite hym from his pestiferous purpose. For yf friendshippe had ben of force with hym, why they were familer friends: If kynred, why they were neere kinsmen: If lawes, he knewe his deede contrarie to al lawes: yf conscience, he knewe it terrible: yf honestie, he knewe it most wicked: yf Goddes or men, he knewe it abominable in the sight of both the one and the other. But to true it is, desyre of a kyngdome careth neyther for kith nor kyn, friende nor foe, God nor the deuyll, as by this trayterous Tirant may be playnely prooued, who by popson procured the death of this woorthy Gentleman Germanicus, to the intent to inioy the kyngdome of Rome. Now Agrippina seeing her sweete husbände so sodaynly dead, was surprised with such todayne sorowe, that for a long tyme she could neyther speake woorde, neyther let fal teare: but at length she cast her selfe bypon the corpes of her Germanicus, kissing his colde cheekes, and
 embracing

Germanicus and Agrippina.

Embracing his breathlesse body, sighing and sobbing forth these wordes. Alas wretched wight that I am, whose misery is like to mine, whose griefe so great, whose life so lachsome? No flowing teares, no gripping groanes, no carefull cries, no throbbyng sighes, can sufficiently set forth my sorowes. My lyfe, my loue, my hope, my husband, my ioy, my Germanicus is miserably murdered and made away. Ah bayne desyre of worldly dignitie, ah dyuelyshe deede of bloody crueltie. But in bayne it is to complayne, when my care is without cure, & none can redresse my wrong. For Goddes I deeme there are none, otherwysse I knowe the good shoulde not be so made away by the ill: and men there are none that can medicine my malady, and rayse my Germanicus to lyfe agayne: so that nothyng resteth for me, but by death to be ryd of the most bytter pangues of death. I could prolong my lyfe, and seeke by some meanes to hasten the death of that Tyrant Tiberius: but alas his death cannot bring Germanicus to life: no, let him liue stil on earth, where I doubt not but he shal ten thousand times in his time, feele the force of death. For he wilbe so tormented with his owne example, that (as the Poets report of Suspitio.) to be plunged in al the pits of hel wil not be so paynful. Well, the Gods (if there be any) giue him as he hath deserued, and giue me leaue to go to the ghost of my Germanicus. Whereupon she resolved with her selfe, that as her husband ended his lyfe by receiuing into his body that whiche he shoulde not, so she woulde ende her daye: by not receiuyng that which she shoulde, and so defrauding her selfe of foode, distilling her selfe as it were into teares, pitifully pined away. And when the Emperour Octavian caused meate to be thrust in her throte, she call it vp agayne, saying, sorowe was the onely sustenance, and moane the meate whiche she eyther coulde or would take: and so in short time dyed.

I shall not neede heere (Gentlewomen) to exhort you to take the death of your husbandes, when you shalbe married, and when it shal happen, more patiently, for that I know your weaknesses to be such, that you wyl not so wylfully woork your owne confusions, neither do I thinke you are to knowe that we must liue by the liuing, not by the dead, and that there hath ben neuer any one husband so good, but there may be others found as good: Yea and though they be not perfectly so good, yet in respect of change, which most women delight in, they are commonly counted better: as your selues, if you were once married, perchance would say, or at least thinke.

But

Germanicus and Agrippina.

31

But I thinke this needeful, to put you in minde, that by the example of Agrippina you counsaile your husbandes to content themselves with theyr calling, not to soare to high, and stie aboue theyr state, and with foolish Phaeton, and youthful Icarus, come to confusion. It is your partes also to way your husbandes wealth, and not to decke your heads and neckes with gold, when he hath none in his purse, not to swym in sylkes, when he is drowned in debt, not to abound in braverie, when he is pinched with pouerty. For you knowe, it is your part to take suche part as he doth, whether it be pouerty or ryches, wo or wealth, pleasure or paines. But surely in my fancy, that man is to be begged for a foole, who wyl preferre his wyues pleasure before his owne and her proficte, her wil, before his owne wealth, her vanity before his owne abilitie. And as it is great inciuillitie and churlishnesse in a man to deny his wyfe any thyng whiche is reasonable: so is it great imbecility and childishnes to graunt her any thyng, which is vnreasonable: and hereof commeth the vetter bnddyng of a great number of young Gentlemen. And as it is wyse and louyng carefulnesse to prouide wel for ones wyfe: so is it fonde and watyng curiousnesse, to seeke and prouide better for her then he would do for him selfe, wherof came the confusyon of this noble Gentleman Germanicus.

Amphiaraus and Eriphile.

Amphiaraus a gentleman Argyue, sueth for mariage to Eriphile, a widow, either liking others possessions better then persons. Infortunio burning in fonde affection toward the same trul, seeing Amphiaraus land preferred before his loyaltie, is at point to destroy him selfe. Amphiaraus biding himselfe to escape from the warres, is betraied by Eriphile for couetise of rewarde: and setting foote within the Theban soyle, the earth openeth and swalloweth him vp. Eriphile eftsoones a widow, profereth her loue to her old suiter Infortunio, by whom being repulsed, in choller she consumeth away and dieth.

The auncient Philosophers are of this minde, that there is no thyng doth more argue and shew a base minde, then couetous desire of copne and riches, and nothing more signe of a noble hart, then not to desire wealth, if one want it, and liberally to bestow it, if he haue it. But I am of this mynde, that nothyng doth more argue a mad mind, then to desyre goodes, which neuer did good, but which haue been alwayes the cause of al our calamities, What a world

Amphiaraus and Eriphile.

of men hath desire of wealth wasted in war: What huge heapes hath it drowned in the Sea: What infinite numbers hath it caused perditions to kyl: How many hath it mooued Lawiers to vndoo: Of how many murders, theftes, slaughters, parricides, patricides, treasons, rebellions, periuries, forgeries, adulteries, fornications, hath it been the cause: As Iupiter himselfe abused golde and pelfe, to abuse Danae that virgin. But you wyl say, though the desire of goodes be detestable, yet the possession is profitable. Whereto I pray you: to mainteine vs in brauerie, in gluttony, in vicerie, in securitie, in impunitie, in pryde, in prodigality, yea to byng vs into perdition and destruction, as king Midas wished that euery thing whiche he touched might be golde, whereby he was starued to death.

Valerius an ancient Romane, waighed wealth so litle, that though he had been Prince and Consul of Rome three or foure tymes, yet at his death he had not so much goodes as myght suffice to byng hym honorably to his graue, but was fayne to be buried at the common charge of the citie. But though the immoderat desire of riches be to be reprehended, yet must I needs say, that moderately to amassment of them is not to be myspked, for they are geuen vs by God to passe the pilgrimage of our lyfe withal, and we may vse them, and yet not abuse them, we may make of them, and yet not make our Gods of them. And as by duely desyring and truely vsing them, they conuert to our commoditie: so by greedy coueting, and naughtie consuming them, they turne to our trouble, care, and confusion: as partly before hath been shewed, and playnly hereafter by the hystorie folowing is prooued, whiche is this.

In Greece, amongst the people called Argiues, dwelt one Amphiaraus, who being a man of great possessions and wealth, heard of a Wydow in the same countrey, of lyke lyuing vnto him selfe, her name was Eriphile, and her nature was such, that she thought gaine sweete, how soeuer she got it. It fortun'd this gentleman to come to her house, to see and assay her in the way of maryage, and notwithstanding he had more lyking to the lyuing, then wyl to the woman, yet he laboured his suite as earnestly as if he had loued vehemently: and at conuenient time commended his suite in this sort.

Gentlewoman, I thynke it not needeful to enter into tearmes in commendacion of mariage, thereby to perswade you the sooner thereto, for that you know the dignitie thereof, and haue already tasted the pleasures and commodities belongyng to the same: but this cheefly
lyeth

lyeth me by pon, earnestly to perswade, and humbly to request at your handes, that when it shalbe your good pleasure to enter into that lyfe agayne, you wyl count me worthy (though altogether unworthy) to serue you in steede of a steward, to order and dispose your thinges as your seemely selfe shal please to appoynt, and to ease you of the trouble of traualyng in your owne affayres: whiche I am sure, for that you haue not been accustomed thereto, must needes muche molest you. For it is not meete your young yeeres shoulde be tyed to any trouble or trauell, but to passe your tyme in pleasure, according to your bringyng up and callyng, and accordyng to the custome of your kynde and sexe. And that you may not thinke my suite to procede of any desire to your goodes, your selfe I thinke partly know, and by litle inquiry may perfectly vnderstand, that my landes and liuinges are sufficient to mainteine the port and countenance of a gentleman of worship: al which I willyngly yelde into your hands, to be disposed at your pleasure, if it shal please you to yeld your body into my armes, to be embraced at my pleasure: so that in accepting my offer, you shal not only increase your substance, but also haue a Gentleman at your commaundement, who shal make more account of you, then of al the goodes in the worlde. His talke ended, Eriphile smiling, made him this smooth answer.

She, by howe muche more I knowe the inconueniences and infinite troubles myxed with marriage, by so muche lesse do I lyke to enter into that estate agayne. And as I was once linked with one accordyng to my lyking, so looke I not to be placed agayne with any, in whom I can take such pleasure: and as by holy oth I firmly bounde my fayth vnto hym, so in this mynde I am in, only my death shall dissolve that bonde, and the sowe remembrance of my sweete husbandes death, shal take away the reuuing of al pleasures of life, and altogether mortifie in me the minde to marry any more. For his loue was so exceeding great towarde me, that I feare to finde the like at your handes, or any mans els. For w're you professe to be my steward & seruant, I am sure i. you were once sure of that you seeke for, you would thinke your selfe good yenough to be my lord and maister, and you woulde dispose my goodes neyther at my pleasure, neither to my profite, but that which is mine shoulde be yours, and yours your owne. And where you pretend to prefer me before al worldly goodes, I take it rather for wordes of court, then talke of troth: for as in the fayrest Rose is soonest found a Canker, so in fayrest speech, is fallshood & faining ryfett.

Amphiaraus and Eriphile.

For I know the fashion of you men is, by your subtiltie to deceiue our simplicitie, and by a few fild wordes, to bying vs into a fooles paradise. Yea you haue set it downe as a settled sentence amongst you, that he which knoweth not how to dissemble, knoweth not how to liue. Therefore I yeeld no other faith to your wordes, then their faigned falshood deserues, nor no other consent to your request, then the smal acquaintance you haue with me may iustly craue. But if hereafter in deedes, I shal see as plaine prooofe of perfect good will, as your wordes import likelihood of earnest loue, perchance I shal be as zelous to cast liking towards you, as now I am selous to cast doubtles of you. By this time dinner was serued in, wherupon their talke ceased, and presently after dinner the Gentleman had occasion to depart. Now Eriphile being alone in her owne house, began to discourse vpon this matter by her self, and notwithstanding she had no great mynd to the man, yet she felt in her selfe a great lust to his landes, and thought her selfe more then happy, if she might haue them safely assured and made ouer vnto her: and in this thought, vntered wordes to this sence.

Why, what though I cannot fynde in my hart to loue and lyke him aboue al other? Is it requisite that euery marriage be grounded on loue? As though we see not dayly some to marry in respect of ryches, some in respect of honours, some by constraynt of friendes, and some vppon sundry other considerations: and for my part, I count it sufficient to haue married once of meere loue, and hauing lost hym whom I dyd loue entyrelly, I thinke it not lawfull, or at least not possible, euer to loue any agayne hartly: for true loue euer decayeth, when the party truely beloued dyeth. And as my hart is hardened to take his death patiently: so wyl it not be mollified to suffer the loue of any other to synke therein deeply: lyke as the potters clay beyng once hardened in the Ouen, wyl not be made soft agayne to receyue the impression of any other fourme. But to speake my fancy freely, I see not how we women are bounde to loue our husbandes so much: we are onely commaunded to honour and obey them, whiche I count sufficient, and more then for my part I meane to perfourme. Besydes that, loue consisteth in the hart. Now it is our bodyes only that are bounde to our husbandes, as by iopning of handes before the congregation is playnely shewed: But if I determine not to loue hym, how can I looke for any loue at his hands? Tush that is the least matter amongst a hundred, so long as I may abound in braverie, ruffle in ryches, & partecipate with his goodes, I care not to communicate in
loue

loue with hym: I am too olde now to lyue by loue. And yet where-
fore is womens wit counted full of wyles, yf I be not able so to
dissemble the matter, that he may thynke I loue hym deeply,
though I hate hym deadly: But if it should come to the worst, that
he should perceyue my dissembling towards him, and rewarde my
cold kindnesse with heate of hate, why, I know the worst of it: My
beautie is not so blasted, but enow wyl make account of me to my con-
tentation.

So that al thinges considered, I see not how I can do better then to
accept this Gentlemans offer; whose large landes and reuenues are
able to supplie all other wants whatsoeuer. For what disease is so des-
perate, which money may not medicine: what wound so deadly, which
coyne can not cure: what life so lothsome, which goods can not make
gladsome: Shortly after this, there made repayre vnto her house, a
youth, more wilful then wise, named Infortunio, who hauing seene her
once or twyse before, was so bleared with her beauty, that it dazeled his
sight, and tooke away his foresight in al thinges: and comming to her
presence, he preferred such lamentable suite, and ghostly resemblances
vnto her, that a rigorous repulse seemed sufficient to procure him a
present death. The Gentlewoman seeyng the furious assaults of this
freshe water souldier, knew how to trayne him to the felds of her fall-
hood, & to make him march vnder the ensigne of a mercilesse Mistres
and cruel captayne: and sometimes fed him with wordes of comfort,
to put him in hope, and by and by feared him with doubtles of deniall,
to driue him into dispayre. And as the Northest winde first gathereth
by the cloudes, and then by pusses putte th them abroad agayne: so she
first, by louely looks allured to byng him in, and then with frowning
face towred to driue him away, the onely ende beyng to sport her selfe
in his payne, yea, and if she could, of his good wil to make some gaine.
The pooze Gentleman perceyuing these haggard trickes, and that as-
soone she would be wel comming to the lure, and by and by checke at it,
& soare away, was so amazed thereat, that he knew not what to resolute
vpon. And as a tree betwen round with axes, redy to fal with a blow or
twayne, tottereth euery way, being vncertaine which way to fal, so, his
mind distracted with doubtful deuises, wayered vncertainly, now ben-
dyng this way, now bowyng that way, willing to retire his desire, but
not able to set his fancie free. And notwithstanding her peruerse dea-
lyng, pitifully perplexed, and terribly tormented him, yet he perswa-
ded himselfe, that as from most sharpe Thornes, to wit, the Rose tree,

Amphiarauus and Eriphile.

spring most sweete flowers: so from bitter annoy, would come pleasant ioy, and of his heauy suite, happy successe. Tush (sayth he) the Marchant often sliceth the seas, though not sure to returne with gayne: the souldier often ventereth his body in fielde, though not sure of bootie: the husband man styll tilleth the ground, though not certayne to saue his seede: but yet hope of good hap carrieth al these to their enterprises, & why should not the same hope worke the same effect with me? Yes, nothing venter, nothing haue, I wyll pursue my purpose, whatsoeuer come of it.

Nowe the Gentlewoman (as I sayde) ceassed not to bayte hym continually with courtly banquetes, as dissembled fauour, vn certayne hope, curteous congies, amiable lookes, and such lyke: but he on the contrary, as one that ment truly, ceassed not to feede her with fayre wordes, with saythfull promises, with earnest othes, with many a rich iewel, and costly gyft, which she willingly receyued, without condition, and wylly kept, without restitution. In this meane whyle came the other wooer agayne, to renew his suite a freshe, and seepng this young Gentleman, as he thought, in great fauour, beganne greatly to feare his owne part, and thought the grasse had been cut from vnder his fecte: and as a cunnyng Pilot, seepng the seas rough, and the winde contrary to his course, casteth an Anker, lest his shyppe be driven agaynst the rockes, or into some coast contrary to his minde: so this Gentleman, fearyng least wilfull waues in the Gentlewoman, should set her fast in the sandes of slipper subteltie, and dash his suite agaynst the rockes of repulse, halde in the maine sheate of her minde, and by the ankers of aduise so stayed her course, that no wynd whiche my wylful youth coulde blowe, coulde cause her any thyng to bow or wauer: and by assuryng her to a large ioynter, he was chosen to rule her sterne, where the other was kept styll vnder the hatches: Who all this whyle that they were concluding the contract, was in his chamber busily deuilyng verses in the prayse of his Mistres: but hearyng of the soye successe of his suite, by a handmayor of the Gentlewoman, he was so confounded in him selfe, that his inuencion was cleane marred, and his deuise vtterly dailt: yea he was so farre from wytyng, that he had not a worde to say, or a thought to thynke. And surely in my iudgement he reaped the right rewarde of his doating desire, for there only grafes of grieve must needes grow, where such rathe conceit doth set, and such rashe consent doth sow. For neyther was his loue grounded vppon vertue, where with she was not indued, neyther
vpon

upon beauty, wherewith she was not adorned. For neyther can cruelty be cloaked vnder vertue, neyther the treason of vntruth couered vnder beautie (for the disposition of the mind followeth the constitution of the body) so that it was his owne selfe wil and fond fancy, that dremt him into such depth of affection, and therefore with greife was faine to gather the fruites of his folly. And being come to him selfe, he began to rage in this sort.

And is my true loue thus cryllingly accounted of? Shall he with his trashe more preuayle, then I with my truth? And will he more respect gayne then goodwyll? O iniquitie of tymes, O corruption of manners, O waueryng of women. Be these the fruites of thy sayre lookes? is this the hap of the hope thou putttest me in? Is this the delyght of the dalyaunce thou bledst with me? Herein truly thou mayest be fyndly resembled to the Cat, whiche playeth with the Mouse, whom straght she meaneth to slay, or the Panther, who with his gay colours and sweete smell, allureth other beastes vnto hym, and beyng within his reache, he rauenuously deuoureth them. But yf I shoulde set thee forth in thy colours, I thynke the sauage beastes woulde be loth to be lykened vnto thee: for crueltye, thou mayest compare with Anaxarete, who suffered Iphis to hang hym selfe for her sake: for inconstancie, with Cressed, who forsoke her trustie Troilus: for pryde, with Angelica, who contemned al men: for treason, with Helen, who ran away with Paris from her husband Menelaus. But what rashnesse is this in me to rage and raile agaynst her, whereas it is loue, God, and the destines that haue decreed my destruction. For Mariages are gydded by destiny, & God hath indued women with this property, to be wedded to their wils: Neither doth loue learne of force the knots to knyt, she serues but those whiche feele sweete fancies fit: for as streames can not be made to run agaynst their course, so vnwyllyng loue with teares nor truth cannot be won. So that this onely choyce is left for me, eyther to dye desperately, or to lyue lothsomely. And as the bird inclosed in cage, the cage dooze beyng let open, and the Hauke her enimie sitting without watchyng for her, betweene death & prision piteously oppressed, standeth in doubt whether it be better styl to remayne in prision, or to goe forth to be a pray for the Hauke: so stande I in doubt, whether it be better by loosyng lyfe to get libertie, or by lyuyng, to become thrall and bond, and lyue in continuall toyment and vexation of mynde. For loue hath taken so drepe roote in me, that neyther reason can rule, neyther wisdome

wielde

Amphiarauus and Eriphile.

wield my wretched wyl. But as the bityng of a mad doggeraget
and rankleth vntyll it haue brought the body bittē to bane : so the
poyson of loue is so spread into euery part of me, that it will vn-
doubtedly bityng me to death and destruction. O cruel captayne Cu-
pid, is this the pay thou gennest thy souldiers? O bayne Venus, is
this the victorie thou vouchsafest thy champions? Wouldest thou
haue been content thy darlyng Adon shoulde rigorously haue reiected
thee, when thou wert furiously inflamed with his loue? But the parysh
Priest forgetteth that euer he was clarke, and those that be in happi-
nelle them selues, weigh not the heauinesse of other. Yea perchance
thou fauour the falshood of this woman, the rather for that thou
thy selfe playedst the falsse harlot with thy husbāde Vulcan the smith,
and madest him a forked toole more then before he had in his shop: but
remember yet how he tooke thee & the adulterer Mars tardie in your
trechery and lechery togeather starkē naked in an iron nette, and then
called al the Gods to take view of your vicious conuersation, to thy
bitter shame and confusion. And so it may fall out that this your pupill
may so long delight in deceit, that she may be taken in the net which
she layeth to intangle other. But what meane I to blasphemē agaynst
the Gods, who do but punyssh me iustly, for louyng so lyghtly, and
only myne owne carelesse fault, is the cause of this surelesse facte.
Wherefore, O death, to thee I make ernest request, that thou wylt
speedily sende Atropos vnto me, to cut in sunder the twiste of my
troublesome lyfe: and seepng my loue both loth me, good death do thou
desire me. I know thou sentest cut procelle for me euen in my swach
cloutes, & now I beseech thee serue it on me, when I am most willing
and redy to appeare before thy presence. Whyle this forelozue
Gentleman continued in these carefull contemplations, the marriage
was consummated betweene the widowe & Amphiarauus, who lyued
quietly togeather about a yere or two, she shewyng a presential obedi-
ence towarde hym, and he bearyng an ordinary affection towarde
her: but in short time, it pleased God to giue occasion to try the trechery
of the one, and to worke the destruction of the other. For it fell so out,
that Adrastus king of the Argiues, was vpon vrgent causes mooued
to infer warre vpon the Thebanes, & in mustering his men he thought
Amphiarauus a nicete man to make one of his captaynes, and willed
him to prepare him selfe for that voyage: who beyng well seene in
Astronomy & other secret sciences, knew if he went to the warres, he
shoulde not retorne aliue, for which cause he couerly hid him selfe in his
owne

owne house, making only his wyfe priuy thereto. Now the kyng taking muster of his men, missed Amphiaraus, and knowing the cause of his absence, was in great rage, saying. he thought he had had no such cowardest in his kingdome, and promised great rewards to them that could bring tidynge of hym. Eriphile having intelligence of this ryche rewarde promised, was merueylously set on fier in the desire therof: and notwithstanding she was plentifully indued with ryches, yet was she in desyre as greedy as if she had been in estate moste needye: and as drye patients drinke, and styl be drye, neither is any licour able to alay theyr thirst, yea the more they drinke, the more they desyre it: so she continually heaped in wealth, and yet was neuer satisfied, yea the more she had, the more she desired to have. And being possessed with this lothsome lust of lucre, she entred into reasonyng with her selfe in this sort. Who, vnlesse they be out of theyr wits, wyl refuse offered gold: no, the sauour of gaine is sweete, of what thing soeuer it be gotten. Why, Tarpeia a Romane mayd did betray the Towre of Rome for a few Bracelets, to the Sabines that layd siege to the citie: and shal not I for great Duches of golde bewray my husband to the Kyng, who meaneth by his meanes to preserue our citie: for if it come to the worst, that he neuer come home agayne, why I know the worst of it, two or thre dayes weeping wyl wash away al woe and sorow, and then shal I be Lady of his landes and lpyngs, and be married agayne to some that perchance shal better content me euery way then he doth: And who is so foolyshe that wyl not be content with change for the better? And in this good mynd gat to the Kyng, and tolde hym, that preferring the safety of his person, and the profit of the common wealth, before her owne priuate pleasure, she was constrained to detect her loyal Hate vnto his royal maiestie (which her deede she humbly despyed hym to conceale) & notwithstanding the absence of her lopyng husband would greatly annoy her, yet the commodity of her country, which she hoped through her husbands helpe should be procured, would as greatly toy her. And that she might safely see her sweet husbände agayne, with a few fained teares forcibly wryng forth, she humbly requested the kyng yf he might be placed in such part of the battayle, that he might not be subiect to the shot, & lie open to the army of the aduersary. The kyng plainly certified by her of y Den wherin she fore was hidden, geuing her the promised rewarde, went forthwith to vnkennel him: who hearing of the kings coming, & by what meanes he was discouered, set to raging against his wife, & al women for her sake, in this sort.

28 *Amphiaraus and Eriphile.*

Al fonde foole that I was, to repose any trust or confidence in women, whose sexe is subtil, whose kinde is cruel, who are constant only in vncoustantcy, who are wittie only in wyles, who as Aristotle saith, are monsters in nature, altogether imperfect, weake vessels, ignorant in al thinges. yea (whiche we may most lament) they are naturally indued with baytes to allure men, with poyson to infect men, and with charmes to change men from men to beastes, as Cyrces did the seruantes of Vlisses: yea what man hath euer been so wyle, but by women haue been seduced to folly: as Pharo his daughter caused Solomon to fall to idolatry. What man hath euer been so godly, but by women haue ben depraued: as Bersabe moue king David to dyuelishnesse. What man hath euer been so strong, who by women hath not been made stowe: as Dalila tooke away the force of Sampson by cutting away his beare. Who hath euer been so perfect, but by women hath been drawen to imperfection: as Adam by the meanes of Eve lost the perfection of Paradise. Who hath euer ben so faithfull, but that women haue inforced them to infidelitie: as a handmaide made Peter deny his maister Christ. Who so valiaunt, but by women haue been vanquished: as Omphale made Hercules serue her, & spinn amongst her maides, and after by Dyanira was doone to death. Who so learned but by women haue ben taught new poynts of schole: as Tully by Terentia, Marcus Aurelius by Fautina, and Ouid by Cornina were often abused: with infinite other. But if the wyle, the godly, the strong, the perfect, the faithfull, the valiaunt, the learned, haue been bewitched, beguiled, and abused by women, is it reason I should chalenge any proper or peculiar fortune to my selfe, and not remayne content with the lot which is common to al? Yes I am content my rage in rule to binde but though notwithstanding the comfort by other mens calamitie be miserable, yet it doth me good to thinke that other haue ben as fluttishly serued by women as I my selfe, as Tullia conspired the death of her owne husband Tarquinius, then of her sister, & lastly married the brother of her owne husband, who before was husband to her owne sister: as the fifty daughters of Danaus, al but one slue their husbands the first night of theyr mariage: as Candaules by the counsel of his wife was slaine by Gyges, who after married her: as Dionisius, notwithstanding his wary watch & watchful warenesse for the preservation of his lyfe, was by his owne wyfe Aristomacha miserably made away.

By this tyme the kyng was come into his house, wherupon he was dyuen with shame to shew and present hym selfe to his maiestie,
humbly

Amphiaras and Eriphile. 36

humbly craving pardon for his offence: and seeing no remedy, made preparations for the warres, disposing his living so well as the shortnesse of tyme would geue hym leaue, and dispossessing his wyfe of so much as he coulde possibly. Which doone, amongst the rest he mournfully marched forward: but he no sooner set foote in the Thebanic soyle, but that the earth opened, and swallowed hym vp. Of which newes, so soone as his wyfe was partaker, for fashion sake she put finger in the eye, and attired herselfe in mourning apparrel: but she quickly cast it of agayne, and began to cast in her head how she might be sped of another husband: and calling to minde the deepe affection wherein Don Infortunio was drowned towards her, she thought none more fit to make a foole of then hym, & therefore by letters bid hym to vnderstande that considering his former goodwil towards her, she thought her selfe bounde in conscience to counteruaile his curtesie, by any conuenient meane she might: and in that before tyme she set so light by his loue, the cause was, for that before his coming she had betrothed herselfe to Amphiaras, so that as then she was not able to peelee him the meede of his merite: but now if his affection were not altered, and if he were disposed to deale with her by order of honestie and limits of law, he might be payed his due debt, with double interest. Now the young gentleman by the ayde of absence, by the assistance of time, by the change of diet, by remembrance of his repulse, by dregs of disdain, by the vertue of necessitie, and by the helpe of reason, being fully cured of his folly, hauing also heard of the treachery whiche she vsed towards her other husband, recolected her offer, returning her answere, that being at libertie, he ment not to come in bondes, and being now set free from her fraude and fallshood, he wou'd no more be trayned to her treason. Neither (sayth he) dooth that hold or castle merite mercy, which peeldes rather for want of freshe supply, then at the suite of the besieger. Neither is the prisoner to be pytied, who being Iudge, ioyed only in severity and cruelty: neither is that citizens cattle to be considered, who being a counsaylour, dealt in the cases of other without conscience. The gentlewoman seeing her selfe thus reprochefully repulled, in very coloricke conceites consumed away and died.

I am here Gentlewomen to admonish you not to suffer your selues to be carped away with couetousnesse: you see to what miserable ende it brought this marred disloyal couple: and as well for your sakes, as myne owne, I woulde wythe you, who are indued with

Amphiarauus and Eriphile.

wealth sufficient to make a man (as they say) and who are at your owne disposition and choyce, not to yeld your selues as a pray to any, who hath no neede of your wealth, neither wyl gratefully accept your goodes, but rather frankly to bequeath your selues to some poore younger brother, who may thinke himselfe made by marrying you, who may thank his wyfe only for his wealth, who may impute his happines only to hauing you: whom you may binde to you by benefices, who wyl no doubt endeavour to counterpeise your spuing with his loue, and your goodes with his goodwill: who wyl rather serue you, then seeke superiortie ouer you: who wyl rather be your man, then your maister: your Liege, then your Lord: your subiect, then your soueraigne: wherby you shall lyue as you list, your profites shal pleasure you, your goodes shal do you good. And whatsoeuer be your common saying, that you must as wel loue to liue, as liue to lone: yet surely in my fancy, I thinke it far better for a married couple to liue togeather without liuing, then without loue: for what litle liuing wil suffice nature, who knoweth? but what loathed lyues be where loue doth lacke? looke but into the liues of the parties but now reported vnto you. And if you credite not my report of them, no more but marke your poore neighbours how quietly and merily they passe their time in pouerty, assisted only by the calme of contentment and loue: and then conuert your eyes to the viewe of many other estates, and looke how vnpleasantly & discontentedly they spend theyr dayes, molested by the stormes of strife, debate, and hate. Which contemplation I hope wil so confirme your iudgements, that you wil alwaies preferre loue before lyuing, or at least not so to respect the one, as to neglect the other: or at best if it be possible, to ioyne the one with the other. Another thing also the death of Eriphile may driue into your mindes, that you raigne not like tyrants ouer those, whom your beautie hath made your bondslaues: for you must know, that it is more glory to vse the victorie moderately, then to get it mightily: and farre more holdes haue ben wonne by clemency, then by cruelty. For when the inhabitants know the capitaines curtesie, they wil rather yeld to his assured mercy, then stand to the doubtful euent of battel: so gentlewomen, if you mind to make breach into the hartes of many, & to win the soules of their saythes vnto you, if you craue to conquer the goodwilles, and to be courted with the seruice of suiters, you must with modestie make much of them, with curtesie counteruaile their kindnes, with gratefulnes accept their goodwill, with liberalitie requite their loue, and with honest playnnesse answere to theyr demaundes:

maundes: you must not feede them with falshood, draw them on with delay, and torment them with trisling, as Eriphile dyd her Infortunio, to her owne infortunate hap, as it luckily afterwarde did light: for it is Gods word and wyll that such measure as is met, shall be measured agayne, and they that delyghe to drawe other in dolour, shal not swymme long in pleasure them selues. I knowe not what effect my wordes wyll take, for that I know not how you courtly dames account of my cunnyng: but before mine owne face I am able to assure you this, that the girles of our party shinke that welsh Sir Richard himselfe cannot make a better preache then I can: but it may be, you wyl thynke me over saucie with my lipping lips to prefer perswasions to them, who are as voyde of folly every way, as my selfe of wyl any way. Yet considering how quietly you tooke the rude raylyng of Amphiaraus agaynst you, I neede not doubt, but that you wyl take in good part wordes which are wel ment towards you, and if not followe them, yet not mislike them, and rather weighe the wyll of the speaker, then the worth of the wordes.

Icilius and Virginia.

Icilius a young Gentleman of Rome, falling in love with Virginia, is refused by her frendes for want of sufficient wealth, but privily contracteth hym selfe vnto her, and departeth into the warres. Appius Claudius burnyng with vnchast lust of the same mayden, the better to obtayne her, causeth Clodius his client to clayme her for his bond-slave, and geueth wrongful iudgement on his side. But Virginius her father, at her earnest request, slayeth her with his owne bandes, to preserve her virginitie from the villanie of Appius, who for that fact is cast into prison, where desperatly he doth hym selfe to death.

It is a doubt often debated, but not yet decyded, whether loue descendeth from the heauens, vertueth of our owne nature, proceedeth of the similitude of maners, commeth of acquaintance and familiaritie, taketh original of our education and byngyng by together, whether is aryseth of beautie or of vertue, whether it entreth in at the eyes, or fyrst be rooted in the hart, whether the cause come from the partie that loueth, or the partie loued, whether it be in our power to loue or to leaue, I leaue to other to resolute bypon, for, for my
part

Icilius and Virginia.

part (I peeple **G D D** thanks for it) I haue as yet been so litle troubled with loue, that I knowe not what it is, nor from whence it cometh, and when I muse thereon, I am as bad troubled as Symonides was to thinke and say what God was: but yf an opinion grounded bypon reason without any proper experience on myne owne part may take place, I thinke loue cheifly to be grounded bypon the similitude of maners, shewed and signified by familiaritie and abode togeather. For it is dayly seene, that those parties who at the fyrst encounter and viewe haue rather disliked, then loued eche other, by continuance of conuersation, and by conferrynge eche others conditions and nature togeather, haue fallen into the fire of most seruent affection. For true loue and faythful freindship is, to wyl and to nyl one thyng, to haue one object of appetite, and to haue lyke effect of affection. I knowe there are infinite instances to be geuen to this assertion, for that some haue been surprised with loue onely bypon a loupng looke, some bypon a curteous wooorde, some bypon a single sight, some bypon a vaine vision, some bypon a doubtful dreame, some bypon an uncertayne report, and some, some other way. But as one swallow makes not summer, so one particularitie concludeth no generality. And as an Aethiopian is sayd generally to be blacke, though his teeth be whyte, for that for the most partes of him he is blacke: so I thinke loue may be sayd generally to proceede of the similitude of maners, for that for the most part it doth so. And besides infinite other examples, whiche I can alleage for prooffe hereof, the historie which you shal presently heare, shal also confirme it.

In the renowned cite of Rome made his abode one Icilius, who though he were a Gentleman of a woorthypfull house, yet by reason that his parentes were yet lyuyng, his patrimonie was not great, neyther his lyuyng more then myght suffice to mayntayne the porte of the place and countenaunce he carped in the cite, by reason whereof he remayned unmarried, as beyng not able to mayntayne a wyfe accordyng to the estate of his callynge. It was his chaunce, among other youthfull company, to passe the tyme for the space of a sennight in feastyng and making merryp at the house of one L. Virginius, a woorthypfull Gentleman of the same cite, who had to daughter a damosel named Virginia, who as she was of ripe yeres, so was she of ripe iudgement and discretion in euery poynt belonging to a vertuous Virgin and modest maiden. Her shape though it were not precise, yet was it perfect: her face though it were not blasynge,
yel

yet was it beautiful: her corps thought it were not curious, yet was it comely: and as nature plentifully planted perfection in her, so God superabundantly bestowed his benefites vpon her, such grauitie in gesture, such modestie in maners, such curtesie in conuersation, such troth in talke, such wit in reasoning, that Minerva her selfe could not haue mended her: that it was doubtful whether men were more rapie into admiration of her wisdom, or raiſhed in contemplation of her beautie, the one contaynyng contentment for the body, the other solace and delyght for the mynde. Now Icilius beyng in the company and societie of this saint, vſed litle other behauiour towardeſ her, a-boue his common regard to all the Gentlewomen of the troupe, but ſpent his tyme in dauncyng, dyllyng, cardyng, and other ſuch paſſimes. And notwithstanding this whyle he often felt a certayne reſtraint of libertie in his affections, an alteration of minde, and as it were a ciuill aſſaulte and diſcorde within hym ſelfe: yet by reaſon of young peeres, and ſmall practiſe in the pangues of loue, he could not coniecture the cauſe of his ſodayne paſſions: but this made hym moſt to muſe, that when he was in his moſt dumps, yf ſhe chaunced to preſent her ſelfe to his preſence, his hart was preſently lpghtened of that whiche lay ſo heauy in his ſtomacke. And as when the Sunne ſhyneth, the cloudeſ vaniſhe away: ſo when her beautie blazed in place, the cloudeſ of care were cleare conſumed. Likewyſe beyng often deſtrous to talke with her, and inioy the preſent pleaſure of her pleaſant ſpeeche, his ſenſes were ſo raiſhed with the ſyghe of her, that he could not utter one woorde vnto her. Sitting alſo at the table with her, and caſtyng a gazyng glaunce rounde about hym, his ſyghe was neuer ſatiſfied vntyl he had lent her a looke, and ſeemed only to reſolue his fancie vpon her face. But notwithstanding all this, he dyd not thoroughly perceiue the cauſe of his ſodayne trouble of minde, & thought that as it was a toy lightly taken, ſo woulde it be lightly left agayne, and therefore departed from her fathers houſe without preferring any ſuite vnto her, or addyng execution to the aduantage of the tyme and place. But beyng gone home, and gotten ſolitaryly to his chamber, good God what mountaynes of ſmoke dyd ſcaldyng ſighes ſende forth of his mouth: what droppeſ of blood dyd galdyng grieſe make his hart to bleede: what fluddes of teares dyd flowe from his eyes: what carefull complayntes dyd he ſende vnto the ſkies: ſayeing, O heauens, why heape you my heauineſſe: O planets, why plant you my payne: O deſtines, why decree you my deſtruction: O Gods, why

Icilius and Virginia.

why deprive you me of libertie, now my young yeeres challenge to
lyue most freely: O fortune, why dost thou mixe my sweete meate
with such sower sauce, that is more bitter then gall, and no lesse plea-
sant then death vnto me: Must the lytle delyght whiche I tooke in
the company of Virginia (whereof I fully understoode not her to be
the cause neyther) be counteruayled with such direfull dyspyght: and
for the pleasure which her presence procured me, must her absence
purchase me such displeasure? Then too true doo I finde, that every
draim of delyght, hath a pound of spyght, and every inche of ioy, an ell of
annoy annexed vnto it: then wel may I curse the chaunce, the cause,
and the company which caused me to come to that place, which hath
caught me in such bondage. And may I tearme it bondage, to lyue
in the seruice and contemplanation of my Virginia: Is it slavery to be
thral to vertue? It is her bountie, not her beautie that byndeth me:
it is her curtesie, not her comelynesse that I care for: it is her per-
fection, not her person that I passe of: it is her conditions, not her
colour that I account of: for beautie bydeth not, comelynesse continu-
eth not, personage perissheth, colour fadeth: but bountie, curtesie,
perfection, and conditions remaine for euer. So that yf I lyue in
bondage it is to vertue: if I be a slaue, I am vertues slaue. But dooth
vertue vse to torment men thus: helpe that is the cause there are so
fewe honest and vertuous. No, I ought not to count my trouble a
torment, but the fine gold must be purified in the flaming fire, and
white siluer is wrought in blacke pitch: glozy must be gotten thorow
depth of daunger, and pleasure must be purchased with the price of
payne. And though absence now be some torment to try mee, and
though dolour now drowne me in the seas of sorowe, yet doubt I not
but shortly to swym in the fluddes of felicitie: and take land there
where my hart hath alredy pitcht his abode. But O presumptuous
foole, whyther doth folly force me: do I hope to win her, whom my
vnwoorthynesse willethe me not so much as to wyshe for: Yea which
way soeuer I go to worke, I am sure to haue a cold suite of it: for yf
I profer her my seruice dishonestly, why, her vertue abhorreth it: yf I
make loue in the way of marriage, her estate and riches refuseth it. O
God, and shall goodes bee more accounted of then goodwill: lucre
more then loue? Is the counsayle of Themistocles altogether reiec-
ted, who willethe men rather to marrye theyr daughters to a man that
wanteth money, then to money that wanteth a man to vse it: Is the
worlde so blinded in couetousnesse, to prefer lyuyng before learning,
wealth

wealth before wote : Then farewell true friendshippe , if it bee not
grounded vpon loue : then farewell true loue, if marriage be not the
ende of it : then farewell true marriage , if money make it : then
resteth for me onely to bewaile my euyl hap , to lament my lucke-
lesse loue, and neuer to attempt, that I am lyke neuer to attayne un-
to.

By this tyme the earth was couered with a darke Mantle, and by
reason that the Sun was departed out of our Horizon, & light of the
starres which the Sun lenderth them, began to appeare in the firma-
ment, whereupon this poore passionate louer weered with woe, dispo-
sed hym selfe to rest : but he whole hane loue hath byed , neither by
night nor by day, neither in company nor solitary, neyther sleeping nor
waking, can take any rest or quiet. For he was no sooner in a slumber,
but the Goddesse of his deuotions presently presented her selfe before
him, saying, Wyne owne, why dost thou thus torment thy selfe for my
sake, who suffer no litle grieve to see thy great sorowe? wherefore be
bolde to aske any thing at my hands honestly, and be sure I wil graunt
it wyllyngly: for I perswade my selfe the heauens haue reserved me for
thee. Icilius hearyng (as he hoped) this heauenly voyce, and seeyng
(as he thought) that saint by his bed side , with open armes reached to
embrace her, but bepng awaked. With open eyes he saw he was decey-
ued: which sodayne fall from heauen to hel, tooke away his breath from
him for a whyle, but bepng come to him selfe, he began to cry out in
this careful maner.

O G O D is it not sufficient to bere me with banities in the daye
tyme, vntill thou torment me with visions also in the night? Haue I
not wo penough awake, but that besydes I must haue sorow in sleepe?
What greuous offence haue I committed, that deserueth suche grie-
uous punishment? If this be the reward of them that loue, woe, woe
be to them that hate. Thou hast commaunded vs al to loue one ano-
ther: if thou thus punishe the fulfillers of thy law, what shal become
of the transgressours thereof? But if thou be disposed to punishe me,
and displeased with my deedes , neuer suffer me hereafter to do any
thyng, but cast me into such a sleepe wherein I was erwhyle, and ther-
in let me continue continually . O happy was Endimion , who
long tyme enioyed the lyke sleepe . O tenne tymes happye are the
dead, if death be any thyng lyke this sleepe . But O hundred tymes
vnhappy am I, to whom waking is waylesful, whereas to al thyngs
els it is ioyful. But was this but a vision whiche deluded me? was

Scyllus and Virginia.

is but a dreame which is noted on : And if it were but a dreame,
 doth it pretende nothing : And may there be effectes in dreames?
 Yes, O D. No, commonly the contrary : or (as Cato sayth) we
 see sleeping, that which we wish for waking. So that neither
 in dreaming nor dooing, neither in sleeping nor seeing, neither in
 thinking nor saying, finde I any cause of comfort, or see any signe of
 solace. This youth passed his tyme so long in these and suche lyke
 passions, that the careful carpage of his eyes bewrayed his carefull
 mynde, and his pale countenance his paynesfull case. Which a speci-
 al frende of his perceyving, tooke such compassion and pittie on his
 paynesfull state, that he sought at the meanes possible to offe the cause
 of his sorrowe, to the intent to seeke some medicine for his maladie.
 And having opportunitye of tyme and place, he brake with him in this
 sort.

Good frende, if I shoulde shewe you what great sorowe I sustaine
 by your heavynesse, you woulde peradventure iudge my wordes to pro-
 ceede rather of flattery and tryfling, then of truth : but no more but
 trye howe mylling I wyl be to ease your payne, and by that iudge howe
 greatly I greeue there. But howe great soever my greefe be, my won-
 der is more then great to see you transformed from the state of a plea-
 sant Gentleman, into suche solitarie regards, that you seeme rather
 a Timon of Athens, then a courtier of Italic : and so muche
 the more cause I have of marvaile, by howe muche lesse I see any
 apparant cause which shoulde worke any suche alteration in you.
 For if want of worldly wealth could worke your woe, why you want
 nothing : if you would eate golde (as they say) you myght have
 it. If losse of frendes molest you, why you have an infinite num-
 ber which love you entirely. If you be disposed to trauaile to see
 strange countreies, your parentes wil be wel pleased with your depar-
 ture. If you be weary of your single lyfe, your frendes wil shortly
 provide for your marriage. If any repelle received of any damny damo-
 do haunt you, why the Goddes them selves haue suffered the lyke : as
 Daphne a secty damsel refused the god Phebus, Sirex a simple maid
 reiected the god Pan, with infinite other. If you have fixed your fancy
 in place you thinke impossible to possesse, why you have reason to rule
 your affection, you have wit to compass your desire, you have frendes
 to further it, you want nothing to sympathize it. With this his colour be-
 gan to change, & he fetched a deepe sig, or two, whereby his frend per-
 ceived he had touched the cause of his calamitie, and soe of his sorrow,

praying

praying him very earnestly to unfold the secretes of his thoughts vnto him, saying, two wits are better then one, and that which you blessed perchance by loue cannot see, I stirred by desire to do your good, may perceiue. And for secrecy in your affaires, assure your selfe that neuer Pithias to his Damon, Pylades to his Orestes, nor Gylippus to his Titus was more true, then I wyl be to you. And though your learning and wit to knowe what is best for your owne behalfe be far better then mine, yet the simplicitie of my wit shalbe supplied with the sinceretie of my wyl, which shalbe alwayes so redy prest to please you, that if my seruice may satisfie you, you shal commaunde me, if my company may content you, I wyl neuer be out of your sight: If I may any way stande you in any neede, account me your owne selfe.

Icilius hearyng this freendly discourse, coulde not but saye in his hart, O freende vnfaigned, O loue moste loyal, O curtesie incomparable: and embracing fast his freende in his armes, sayde, If all the miseries in the worlde did muster in multitudes about me, yet this thyng only is of force to fence me from theyr furies, to thinke I entoy so firme a freende as your selfe are: and if I may liue but to requite some part of your good wyl, it is the second felicitie I looke for in this life. But touching the cause of my perplexitie, I must craue pardon, if I make curtesie to disclose it, for that many euils carry this nature, rather to be concealed with griefe, then revealed in hope of reliefe. And as a greene wounde by taking the airc, spreadeth farther abroade, and is the hardlier healed so I thinke, my torment and griefe being once discouered, would not be so easily cured. It (saith his freend) the original of your euil proceede of loue, as in my fancy it doth, then vndoubtedly the more it is vncouered, the sooner it is cured: for as coales of fire covered close with ashes keepe their heate long time, but lying open soone waxe colde and blacke: so the firy flames of loue raked up in silence, burne furiously within a man, but being by discourse disclosed, they soon conuert from flame, to fume and smoke. Wherefore (good freende) bidde not to impart vnto me this matter which doth import you so neare, promysing you by the inuolable bonde of freendship, to trauaile so earnestly in your affaires, that what wanteth in power, you shal finde in the paines which I wyl take in your cause. Alas sweete freende (saith Icilius) rather then you shoulde thinke I haue any diffidence or distrust in you, or thinke you vnmeechly of credite in any cause whatsoeuer, I wil make you priuy to the cause of my paines,

It

what

Scilius and Virginia.

What pang or perill soener I incurre thereby. Wherefore you shall
vnderstand, that since the tyme I was at the house of L. Virginius,
as you partly know, the conditions of his daughter did so wel content
me, her nature agreed so wel with mine, her affections were so framed
to my fancy, that I am constrained to resigne my libertie captiue vnto
her, and to make her person the prison of my hart. And the lesse hope I
haue of obteyning her, the more do I loue : and the more deeply
I do desyre her, the more deadly do I despayre of her, whiche is the
cause of al my care, and summe of al my sorowe : yea this is it whiche
hath made me an enimie to my selfe, a stranger to my frendes, to a
bandon al good company, to sit in solitarinesse, and this is it, whiche if
it be not in time provided for, wil preuent by death al other mischeefes.
God forbid good friend (sayth his friend) that so light a cause should so
deepely distress you : what, doo you thinke eyther so superstitionfly of
her, eyther so abiectly of your selfe, that you deeme this matter so im-
possible to be brought to passe ? Why, her person is not of suche
perfection, but that yours may matche it : her frendes are not of such
state, but that yours may stand by them : her portion is not so great,
but your parentes are able to make yours equall vnto it. No, Doubt
not but your loue shall sort to luckye ende, and haue suche successe
you seeke for : and I am hartily glad, that seeing it was your
chaunce to loose your libertie, it is lodged in suche a place whiche
is rather to be counted a Paradise of pleasure, then a prison of payne,
of whose woorthynesse I woulde somewhat saye, but that perchaunce
you wyl thinke me partial to the party, and besydes that, I
shoulde rather kyndle newe coales in you, then quench old flames.
But because I perswade my selfe I may do somewhat with the
partye whiche putteth you to this payne, doubt not to commit this
charge to me, and I warrant you I wyl discharge it to your conten-
tation. Ah deare freende (sayth Scilius) if I thought you as wel able
to grue order to my sorowe and redresse my woe, as I see you wyl-
lyng to comfort my carefulnesse and keepe me from despayre, I shoulde
thinke me selfe the happiest wight in the worlde, and I woulde ac-
count of you as the preseruer of my lyfe: but I cannot tel what the mat-
ter is, me thinkes the more seruent is my fyre, the more faynt is my
seare. Fie (sayth his freend) you shew your selfe to very a coward, for-
tune you know fauoureth not the faynt harted, neyther are they woo-
thy to wynn the pray you presse for, and therefore for shame take a
good hart vnto you, and do your indencour, & let me alone with the rest.

There

There is no Hauke soareth so high, but she wyl stoope to some pray, neither any so ramage and wilde, but in time she may be reclaimed and made to the lure. And if you follow my aduise, I thynke good you sollicite her by letters, vntyl such tyme you haue conuenient tyme to go thither your selfe. Which counsaile he forthwith put in execution, and indited a letter to his Mistres in this maner.

Good Mistres, to let forth in wordes the seruencie of my affection, & vehemencie of my passion, I thynke would be both tedious to you, & I am sure greuous vnto my selfe, for that the remembraunce of my passions would be as it were a renewng of my payne: and though I altogether vse silence therein, yet the lothsome lyfe which I leade, may by report aduertise you of my lucklesse loue: and my droulie looks to all which see them, are signes sufficient of my drouping hart. Therfore may it please you playnely to vnderstande, that beyng at Maister Virginius your fathers house, I receyued such contentation in your company and sight, that since I haue been depriued thereof, I thynke my selfe depriued of all the pleasures of lyfe: And vnlesse your curtesie surmount my desartes, and that you vouchsafe to pitie my paineful estate, I shal haue iust cause to say, that at your fathers I receyued in steede of meate, miserie, for drynke dolour, yea I may count my face fire, and my cheere very deere, whiche must cost me no lesse then the losse of my libertie at least. But yf yet at the last course, it shal please you to send and serue into the table of my troubled mynde, some comfers of comfort, with the fruites of friendship, I shal thinke my selfe to haue fared most daintily, whereas otherwys I shall count my selfe intreated disdainfully. Looke not good Mistres to my lyupng, but to my loue, way not my wealth, but my wyl, marke not my money, but my meanyng, in the way of honest and lawful marriage, and speedily sende the messenger of present consolation to hym, which pineth away in payne, and is yours only and euer. Icilius.

Virginia hauing viewed this letter, and liking it neuer the worse for his sake that sent it, replyed vnto it in this short and sober sorte.

Sir, because I knowe in my selfe no suche due desart any way, to dypue you to suche deepe desyre, I am the hardyer induced to beleene your wordes: and though I adhibited full credite vnto them, yet perchance as yet my fancie is not fully framed to lyke so well of you, as you either desire or deserue: and though I coulde fynde in my hart to lyke you aboue all other, yet I knowe not whether my friends wyl peece their consent thereto. So that it is in mee onely to thanke

R iii

you

Icilius and Virginia.

You for your good will, but not to satisfie your request. Yours as she
map. Virginia.

This letter bynging some comfort to his careful minde, made him
make hast to repaie in person to the place of her presence, where he
presented her his suite, with such assured signes of perfect loue and loy-
altie, that she thought with good conscience she coulde not contenting
his good will. But her parentes, for that he was not able, his Father
byng aloue, to make her suche ioynter as they intorned hym to, de-
ferred the consummation of the marriage from tyme to tyme, hopping
that tyme shoulde mortifie the affection of eyther the one or the other
Lover. But as the Smyth his forge by casting on colde water is
burneth more fiercely: So their loue by these delayes increased more
vehemently, whiche caused them to hetroth them selues eche to other.
But Icilius indued with a couragious minde, perceyving the lacke
of lyving to hynder his happinesse, determined to goe to the warres,
and by dint of sworde to wyne eyther royme or credite, or to loose
lyfe and loue: And byng on point to take his iourney, he gaue his
Distres this farewell. If ever wofull creature had cause to complayne
his careful case, then vndoubtedly may I duely preace for the sor-
rest place. The Horse nowe and then ceaseth from his trauayle,
the Ass from bearyng, the Oxe from drawyng, and so of all other
creatures: but my poore hart is neuer at rest. But as the wheele
continually turneth: so my mynde continually tosseth, I will deuising
howe I may aspyre to the ende of my desyre, and be placed in full
possession of your perfect person. And hauing resolved many wayes
in my mynde, I am nowe resolved vpon this, to goe to the warres,
and there to winne with prowesse and payne, that whiche God and
fortune haue denyed mee: where the remembraunce of your seemely
selfe, shall arme me with suche courage, that I shall count nothing
daungerous to attempt, or hard to attayne. And whatsoeuer woorthy
feates you shal heare I shal enterprise, I shal desyre you to perswade
your selfe that they are done for your sake: And if in my absence it shal
please you to continue constant in good will towards me, it is the
only shielde that shal shadowe me in felde and fight. Remember Pen-
lope passed twentie yeeres in the absence of her Vllises: and assure
your selfe Vllises neuer hazarded him selfe in more perils, then I will
put my selfe to for your sake.

Virginia hauing heard this short and lowe discourse, casting her
selfe into his armes, after she had bedewed his face with teares which

fel from her eyes, replied in this sort. *Ab* (Maister Icilius) my coung is not able to tell the hurt whiche my hart sustayneth by the conetous cruelte of my parentes, who in a greedy desyre of goods, goe about to stay me from that whereupon my lyfe doth stay and depende, and were it not that your great curtesie and loue towardes me dyd somewhat moderate and mitigate my martir-
dome; I shoulde neuer be able to beare the vnsupportable burthen thereof. But nowe I vnderstande by you, I shall lose your companie, whiche was my onely comfort and consolation: what resteth for me, but notwithstanding I was neuer married, yet to continue and leade a wooful widowes lothsome lyfe, and to spende my golden yeeres in galdyng greefe: I could rehearse vnto you, and you your selfe can better see the infinite and imminent perylls whiche alwayes waite on warre, but that I doubt thereby I shoulde rather increase your greefe, then alter your determination: but this request at least, yea and perchance the last, let me make vnto you, that in warre you be wary, in battayle rather too backward then too bolde, in fielde rather to sleepe then too forward; and if you take no care of your selfe, yet make some spare of me. For perswade your selfe this, out of every wounde whiche your body shal receiue, wyl issue as wel my blood as yours. As for constancie in your absence, assure your selfe, Virginia wyl alway be the bowed bassal of Icilius. And as the Laurel or Bay tree ceaseth not to be greene, notwithstanding the parching Summer, and pinching Winter: so wyl I neuer cease to be frende in friendship, and greene in good-
wyl towardes you, notwithstanding the sharpe stormes of absence, the distance of place, and difference of tyme. But here teares stayed the talke of the one, and tyme tooke away any longer abode of the other: whereupon they were constrained after a fewe careful kisses, to geue eche other a saynting farewell. Neither is it easie to paint forth the payne wherewith this parting pinched both these poore louers, but surely in my fancie, of all griefes it is most gripping, when freendes are forced to part eche from other, when one hart is placed in two places, when one member is torne as it were from another, when ons selfe is separated from hymselfe, or at least his seconde selfe. But their parting was not so payneful, but that shortly after their meetyng was as mayneful. For not long after the departure of Icilius, as Virginia walked abroad somewhat to recreate and solace her sorrowfull selfe, it was her fortune, vnsfortunatly to be scene by one Appius Claudius, one of the Decemvirs, who were the chiefe rulers of the citie, who by
the

Icilius and Virginia.

the furtes of Hell was so set on fire in libidinous lust towardes that Virgin, that he sought al the meanes possible to win her to his wycked wyl: but seeing her so firmly fortified in vertue, to be by consent vanquished by villany, he determined by force, to force her to his filchinesse. And as nothing is so impossible whiche franticke furle wyll not enterpryse, nothynge so shamefull, which vnhyndeled desyre wyl not undertake, nothynge so fassse, which fleshy filchineffe wyl not forge: so to bring his purpose to passe he coined this deuise, he caused one Marcus Claudius, a Clyent of his, to lay claime to the mayd as his bond Slaue. Who partly for awe of the Tyrant, partly beyng apt of hym selfe to undertake any euyl, tooke the matter vppon hym, and the next tyme he tooke her out of her fathers house, he layde his handes vpon her, commaundyng her to followe him home, to the ende Appius might haue had his pleasure of her. But by the pitifull exclamation of the mayde and her Nurse, a great multitude of people began to muster about them, who hearyng whose daughter she was, and that she was betrothed to Icilius, thought it vnseemely that in the absence of her facher and freende (who were both in the warres) she shoulde be violently carped into bondage, the title beyng not discussed by the lawes: and therevppon withhelde M. Claudius from hauing her away. Who seeing his might ouermatcht by the multitude, told them he ment not to deale by force: but his minde was for the playne prooffe of his tycle and interest in her, to haue her before the cheefe magistrate of the citie, and only Judge in ciuil controuersies, who was Appius Claudius, the onely authoz of this euyl. Beyng come before him, he tolde a solemne tale for the confirmation of his right in the mayd, saying she was the daughter of a bondwoman of his, that in her infancie she was stolen from her mother, conueyed to Virginius, & from that tyme brought vp at his house, & taken for his natural chyld: and for prooffe hereof he brought in two or thre knights of the Post to depose. The freendes of the maid, not able to refel this forged tale, desired of the Iudas Judge, that y^e matter might be adiourned vntyl the commynge of her facher Virginius. Appius answered, that he thought it good the matter shoulde hang in suspence vntil the retorne of her supposed facher, but it was not reason but that he who pretended, yea & had prooued to haue such right to her, shoulde haue her in his custody, vntil the matter were more examined: & vpon his honour he promised she shoulde be soone comming, to appeare at the tyme of her fathers appoche. The people hearing this iniurious iudgment of Appius, rather murmured at it, then durst make resistance agaynst

agaynst it, by reason whereof Marcus Claudius began to hate the mayde to be deflowred, as the Tiger in Hircane woodes haleth the Lambe to be deuoured. But God, the righter of al wrongs, & protector of al pure virgins, prevented the peril whiche hung ouer her head, & sent home from the warres to succour her, her vncle Numitorius, and her spouse Icilius: who hearing the hapnousnes of the matter, presently pressed to the place where Appius sate in iudgement, but he commaunded his officers to keepe Icilius backe, wheruppon Icilius inueyghed agaynst him in this sort.

Albeit (O Appius) by force you keepe me from keeping myne owne out of your handes, yet shal you not stay my tongue from detecting the villany whiche you indeuour to do. For the trueth is, this virgin is betrothed to me, and my minde is to marry her a chaste mayde, therefore assure your selfe if it lye in me to let, she shal not remayne one minute of an houre out of her fathers house. Is it not sufficient for you to deprive the people of the cheefe pyllores of theyr lybertie, but that our wyues and chyldren also must lye in slauerye to your tyranny? Exercise your cruelty on our bodys: at least, let chastity be in safetie.

Doughty Princes to geue light of lyfe to theyr people: and wyl you make your selfe a mirrour of mischeefe to your posteritie? But if you minde to take her from vs by force, and from her her virginity, neuer thinke to do it while I haue any breath left in my body, for in this iust cause and quarrel of my wyfe, lyfe shall sooner leaue me, then loyaltye. Appius thynking the power of Icilius woulde preuaile aboue his, for that the multitude marueylously enclined to his side, said he would haue an other time to repressse the rebellious rage of Icilius, & touching the mayde, for her fathers sake he was content to deferre the pronouncing of sentence agaynst her, vntill the next court day, that her father myght be present, in the meane whyle he woulde entreate Marcus Claudius to forbear his right: but if her father came not by the next court day, he woulde deferre the execution of iustice for no mans pleasure. Presently vpon this he dispatched letters to the captayne generall of the army, that he should not in any wise dismyss Virginia, or suffer hym to come home: but Icilius had sent for him with suche speede, that he had leaue to depart before those letters came to the captaine, so it pleased God to prevent the pollicy and wicked purpose of Appius. Now Virginia being come to Rome, went with his daughter to the iudgement place, and did there lamentably imploze the helpe

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Icilius and Virginia.

helpe of the people, saying, Whyle I with the rest of the souldiers haue hazerded our lynes in the defence of you and your children, I am in danger to haue my owne daughter dyspoyled: and whereas by my helpe our citie is preserued from enimies, I my selfe am brought to such misery, as if it were taken by our enimies, and utterly rased to the ground. For what greater villany can be doone to the vanquished, then to see before they eies their wyues and children deflowred and defiled: But neighbours and friendes, if you suffer me to sustayne this iniury, assure your selues your staffe standeth next to the doore, & looke no longer to be husbandes ouer your wyues, and parents ouer your children, then it shal please these Tirants to geue you leaue. Any euil at the first entryng in of it may easely be auoyded, but let one or two presidences passe patiently without resistyng, and it wyl run into a custome, and from thence to a lawe, and you wyl neuer be able after to ryd your handes of it. And if your owne safetie dyue you not to succour me, yet let my olde peeres, my hoary beares, the honest port which I haue euer maynteyned, & the chaste life of my daughter, moue you to put to your hands to help to redresse my wrong. By this time Appius was come to the iudgement place, with a great troupe of armed men, and seeing Virginius there, contrary to his expectation, and perceyuing no colour of lawe could cloude his dooings, he set downe his owne will for a law, and said he would defraude Marcus Claudius no longer of his right: and seeing the maide was conuicted by prooffe and witnes to be his bondmaide, he gaue sentence that he shoulde presently haue her away, not suffering her father to aleage any thing for her freedom. Virginius seeing this extreme dealing of Appius, threateningly shooke his hands at him. saying, I haue betrothed my daughter to Icilius, not to thee (O Appius) and I haue brought her vp to be an honest married woman, not thy harlot. What, dost thou thinke under the pretence of bondage, to make her bound to thy beastlines: Appius not regarding his railing, caused his officers to make the multitude geue place to Marcus Claudius, that he might quietly carry away his bondmaide, by reason whereof Virginia was left voyde of helpe and rescue: which her father perceiuing, and seeing him selfe not able to deliuer her out of her enimies hands, to deferre the tyme, hoping stil for helpe, he vled this policy: he desired Appius he might haue his daughter aside, and betwene her nurse and her examine the matter, that if it were founde he were but her fained father, he might the more wylingly

ingly depart with her. Which being by Appius granted, they three went aside together, where Virginia fel downe vpon her knees, and made this ruthlesse request vnto her father.

I perceyue (deare father) it is not without great cause that the Philosophers were of this opinion, that the greatest felicitie is, neuer to be borne, and the seconde, soone to die. Nowe seeing by your meanes I am depriued of the first, I beseeche you by your meanes let me enioy the seconde: and to counteruayle the luckelesse and lothsome lyfe whiche you haue geuen me, boughsafe to bestowe on me an honorable death. And as by your fatherly care I haue continued a continent virgin hitherto, so by your furthering aide I pray you let me die an honest mayde presently, least my lyfe hereafter, contaminate the commendation of my lyfe heretofore. And seeing I can be no longer suffered to lyue honestly, good father let me die honorably: For an honorably death, is alwayes to be preferred before an infamous lyfe, of euils the least is to be chosen, and death of body is to be counted a lesse euyl, then the destruction of body & soule. I thinke I may by more right craue your helpe herein, for that partly by your meanes I am fallen into this extremitie, for that you would not agree to the consummation of the mariage betweene Icilius and me, and howe you can deliuer me, but by deliuering me to death, I see not, for that your power is to weake to weake the wrong whiche is offered me, and your force is to feeble to fence me from the fury of my foes. Therefore seeing he wyl needes haue my body (sweete father) let him haue it dead, that I may not feele the fylthinesse whiche he purposeth to force me to. Her father melting into teares at her pitifull suite, carefully kysing her, commended her couragious minde, rather confirmyng her in her constant couragiousnesse, then dissuading her from her purpose. By this time the Tirantes trayne began to flocke about them, to haue her away: whiche Virginius seeing, snatched a butchers knyfe from the shambles, and thrust therewith his daughter to the hart, saying, O daughter, by this only meane whereby I may, do I make thee free. Icilius seeing his spouse thus speyled, spent no time in trisling teares, but by the helpe of his father in law Virginius, prosecuted the matter so earnestly agaynst Appius, that he was throwen into prison, where for shame of his deede, and dread of deserued punishment, he did him selfe desperately to death.

Now see here Gentlewomen, a most lamentable death of a most

L ii

vertuous

Scyllius and Virginia.

vertuous Virgin, wherein you may note a noble minde in her to desire it, a stout courage in her father to do it, and most outrageous tyranye in Appius to bypue them to it: whereby you may learne, that vertue & chastitie is to be preferred before worlde or wealth, before freende or father, before loue or lpying, before lyfe or death. Therefore, if I were eyther in wyt able, or otherwise worthy to geue you counsayle, I would aduise you to auoyde the traynes of suche Tirantes, to keepe you out of the sight of suche seedesuckers, and to flee from suche Scenes Fornicators: suche rauenynge wolues in sheepes cloathynge, are rediest to deuoure such sweete sheepe, suche olde dogges euer bite sozt, such grauity for the most parte contayneth most incontineney. For if their lust were not more then outrageous, eyther their great discretion would repress it, eyther they manye peeres would mortifie it, either they owne wyues would satisfie it. But vse of euyl maketh vs thinke it no abuse, sinnes oft assayed are thought to be sinne, and these gray-headed gamsters haue the habite of this mischeefe so deeply rooted in them, that concupiscence wyl fry theyr fleshe, tyl breath do leaue theyr bodies.

And as I would you shoulde auoyde these olde youtnes in the way of wickednesse, so if my wyshe myght wield your wylls, you shoulde neyther meddle with them in the way of maryage. For perfect loue can neuer be without equalitie, there can be no good agreement of affections where there is such difference of peeres. Can fire and water, can flowres and frost, can warmth and winter, can mirth & melancholie agree togeather? No surely Gentlewomen, but if you wyl haue it so, I wyl beleue this matter mooueth you nothyng: Yet what say you to another poynt, and that a most perylous poynt, when to impotency shalbe added ielousie? This a pyl of hard digestion, this is a pill, whiche if it be a litle chewed, it wyl be so bitter, that you wyl neuer be able to abyde it. For when suche an one shal measure your deedes by his owne desire, and your lyfe present by his owne lyfe past, when he shal thynke you to be naught, because he himselfe hath been naught: good God how closely then wyl he mure you vp? Howe carefully wyl he looke to you? How lothsomely wyl he cloy you with his company? Then wyl you wyshe you vnmarrped, then wyl you wyshe you had married with a young man: with young men you shalbe sure to haue the dueties of mariage euery way perfourmed: they wyl loue, and not dote, they wyl be zelous and not ielous. And yf your parentes in some curious or couetous respect goe about otherwysse to dispose of you,
humbly

Admetus and Alcest.

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humbly request them you may choose where you lyke, and linke where you loue, that you may be marped to a man rather then money, to quyet rather then coyne: Dutifully tell them that suche precisenes of parentes brought Piramus and Thisbe to woful ende, Romeo and Iulietta to vntimely death, and draue Virginius miserably to murder his owne daughter Virginia.

Admetus and Alcest.

Admetus sonne to Atys king of Libia, fallyng in loue with Alcest, daughter to Lycabasking of Assur, who recompensed hym with semblable affection, are restrayned eche from other by their parentes, but being secretly married, wander in wildernesse like poore pilgrimes. Atys shortly after dieth, wherof Admetus being aduertised, returneth with his wyfe, and is established in the kingdome. The destines graunt hym a double date of lyfe, if he can finde one to dye for hym, which Alcest herselfe perfourmeth: for whose death Admetus most wofully lamentyng, she was eftsoones by Proserpina restored to her life and louer agayne.

It is a saying no lesse common then commonly proued true, that Marriages are guided by destinie, and amongst all the contractes whiche concerne the lyfe of man, I thynke they onely be not in our owne power or pleasure: which may playnely appeare by this, that when the choyce of such mariages doth chaunce vnto vs, as we our selues can wythe, when they may by their parentes and friendes countenance vs, by their dowry and portion profite vs, by their person and beautie pleasure vs, by their vertue and perfection euery way place vs in paradise: yet it is often seene that we set litle by them, neyther make any account of suche profitable proferes, but by a contrary course of the heauens and destinies, are carped, as it were agaynst our wylles, some other way, and caused to settle in affection there, where heauen & earth seeme to withstande our desyre, where freendes frowne on vs, where wealth wants, where there is neyther facilitie in pursuing, neyther felicitie in possessing: which the history which you shal heare, shal more playnely set foozth vnto you.

There raigned in the land of Lybia one Atis, who had to his neighbour, more neare then was necessary, one Lycabas, King of Assur, which princes rather couetyng their neighbours dominions, then con-

Admetus and Alcest.

tenting them selues with their owne, inbroched eche one vpon others
ryght, and continued continuall warre one agaynst the other. But at
length Atys, whether he were wearied or wasted with warre, or whe-
ther he had occasion to bende his force some other way, or whether
he were disposed to enter into league & amitie with his neighbours,
I know not, but he sent his owne sonne Admetus to Lycabas to par-
lee of a peace. Now Lycabas eyther thinking he had him at some ad-
uantage, either not minding to put vp iniuries before receiued,
would accept no conditions of peace, but by Admetus sent his father
flat defiance: So that the warre continued betweene them in as great
rage, as it had done the former time of their raigne. But yet hate cau-
sed not such hotte skirmishes betweene the parents, but that loue forced
as fierce assaultes betweene the children. For it was so, that Lycabas
had a daughter named Alcest, who what time Admetus was in her
fathers court to entreate a peace, chaunced out of her chamber win-
dowe to haue a syght of him, and he at the same time happened to in-
counter a viewe of her. And as small droppes of raine ingender great
floddes, and as of litle seedes grow great trees: so of this litle looke and
sight, grew such great loue and delight, that death it selfe coulde not dis-
solue it. For as women be of delicate and fine mettall, and therfore some
subiect to loue, so Alcest after this first sight was so ouergone in good-
wil towardes Admetus, that she fixed her onely felicitie, in framing in
her fance the fourme of his face, & pryncing in her hart the perfection of
his person. And as nothing breedeth bane to the body sooner then trou-
ble of mind: so she perseuered so long in such pensue passions, & careful
cogitations, that her body was brought so low for lacke of y^e bse of sleepe
and meate, that she was faine to keepe her bed: and by reason that she
couertly concealed her greefe, it burned so furiously within her, that it
had almost cleane consumed her away. Her father seeing her in this
heauy case, assembled al the learned Physicians he coulde learne of in the
countrey, who hauing seene her, were all altogether ignorant of her dis-
ease, & were at theirs wits ende, what medicine to apply to her malady.
Some thought it a consumption, some a burning feuer, some a melan-
choly humoz, some one thing, some another. And her father examinyng
her how it held her, and what disease she thought it to be: she answered,
that it was a sicknesse which it pleased God to send her, & that it was
not in the helpe of Physicke to heale her, but her health was only to be
had at Gods handes. Nowe Admetus on the other side hauing the
profer of many princes made him in the way of marriage, made very
carelesse

carelesse account thereof, & seemed in his minde to be very angry with those offers. And as the sight of meate is very lothsome to him whose stomacke is ill, or hath already eaten his fill, so that little sight which he had of Alcest had fed his fancy so full, that to see, or so much as thinke of any other woman, was most greivous unto hym. And notwithstanding the griping paine of loue caused some grasse of greife to begyn to growe in his hart: yet by reason that he had the conducting of the army royal vnder his father, he was so busily occupied, that he had no great leasure to lodge any loupng thoughtes within his breast. But see howe the destinies dealt to driue this bargayne thoroowe. There arose a quarrel betweene the two armies, touchyng certayne poyntes wherein the lawe of armes was thought to be broken, to decyde which controuersie, Admetus was sent post to Lycabas, who sitting by his daughters bed side, had word brought him, that Admetus was come to the court, to impart matters of importance vnto hym. Now at this instant there chaunced one of the Physicians to hold Alcest by the arme to feele her pulles, and where before they beat very feebly, as if she had been ready to yeelde to the summons of death, she no sooner heard that message brought by to her father, but that her pulles beganne to beate with great force and linelynes: whiche the Physician perceyuing, perswaded hym selfe he had founde the cause of her calamitie, but for more assured prooue he whispered the King in the eare, desiring him that Admetus myght be sent for thither, and there to make relation of his message vnto him: whiche the King caused to be doone accordingly. Admetus was no sooner admitted into the chamber, but her pulles began to beate againe with wonderful swiftnesse, & so continued all the whyle he was in the chamber: who seeing his loue in suche daunger of her life, though he vnderstood not the cause thereof, yet he cast such careful countenance towards her, that she easly perceiued he did participat in payne with her, which made her cast suche glaunces of goodwyl towards hym, that he easly vnderstoode it was for his sake she sustained suche sorowe and sicknesse. But the feare of her father, who was his mortall foe, and the vrgent necessitie of his affayres, forced hym to depart without manifesting vnto her the manifold goodwyl he bare her. And though his departure were little better then death to the damsell, yet for that she knewe her loue to be incountred with lyke affection (whereof before she stood in doubt) she began to dreyne away the darke cloudes of dispayre, and to suffer the bryght light of hope to shine vpon her. Admetus being gone, the Physician tooke the King aside, & told hym,

Admetus and Alcest.

hym, his daughters disease was not deriued of any distemperature of the body, but onely of the disquietnes of the minde: and to tell you the truth playnly (sayth he) it is only the seruent affection she heareth to that young prince Admetus your entinie, that forceth this feeblenesse and faintnesse in her: and tolde the king by what meanes he cryed the truth thereof. The king at these wordes was marueylously disquieted, perswadyng hym selfe that it was so in deede, and that Admetus on the other side bare affection to his daughter, for that al the tyme of his talke with hym, he continually turned his eyes towarde her bed, and would often tymes geue hym answeres nothyng pertinent to the questions whiche he proposed vnto hym, as hauing his cogitations conuerfaunt in other matters. Upon this the king went to his daughter, and as the Physicion first ministreth to his pacient bytter pylles, and purgations to expell grosse and ill humours, and then applyeth lenitiues and restoratiues to breede and byng agayne good blood: so he first bled sharpe threatnynges vnto her, to expell the force and fury of her loue, and then bled gentle perswasions, to restore her to her former health and quyet mynde. But neyther the lowenesse of the one, neyther the sweetenesse of the other, could preuaile: for salues seildome helpe an ouerlong suffered soze, it is to late to shut the stable doze, when the steede is stolen, it booteth not to stop the breach, when the towne is ouerfloden, it is too late to dislodge loue out of ones brest, when it hath infected befoze euery part of the body. For as sownyng mortifieth euery meimber, as pestilence infecteth euery parte, as popson pierceth euery wayne: so loue, if it be not in tyme looked to, wyl byng body and mind to vetter confusion. For this Virgin was so vanquished by loue, that she neyther forced her fathers faire wordes, neyther feared his fierce threatnynges, but tolde hym playnly, she woulde not deny the loue she bare Admetus, neyther coulde cast out of her mynde the lpyng she had conceived of hym: and therefore humbly craved pardon, if (sayth she) it be an offence to loue hym honestly, which deserueth it woorthily. But her father in a fury flung from her, saying, she shoulde neuer intop him with soy, and that she shoulde neuer finde any moze fatherly furtherance at his handes, then the greatest enemye he had. The young Princess perceyving her fathers good wyl thus alienated from her, reposed her only comfort and confidence in Admetus, hoppyng that he shoulde stande her in steede of both a freende, phere, and father: and with as conuenient speede as she coulde, wrote a letter to hym, to this ende.

If (most peerlesse Prince) necessitie or loue had latw, I might be thought perchance to transgresse the law and limits of modestie, in first getting the onset, whereas I ought not easely to haue yeldded being assaulted. But seeing necessitie and lacke of oportunitie, by reason of the rigour of the warres perchance causeth you to conceale that which you would discouer, & vehement loue and feruent desire forceth me to discouer that which I should conceale, I thynke it lesse offence by this meanes to supply your want, and satissie my owne desire, then by standyng vppon the nice tearmes of my Daydenly estate, to suffer both of vs to pyne away in payne, for lacke of being pryncipall to eache others mynde and purpose. Therefore you shal vnderstande, the cause of my wytyng is this. What tyme your good hap (I hope) was to be at my Fathers court, I did perceyue (if desire to haue it so, dyd not deceyue me) that your affection was great towardes me, and that you seemed not a litle to be pinched with my payne: to ease you of whiche grieve, I thought it my duettie to certifie you, that the certayne hope whiche I thereby conceived of your loue and good wyll, dyd presently restore me to perfect health: And further to let you vnderstande, that the only cause of my spekenesse was, the fyrst sight whiche I had of you, and the dyspayre that I should neuer be so fortunat as to obtayne you. Nowe as the same hande whiche dyd hurt me, dyd helpe me: so if I haue any way wounded you, I shalbe ready to make you what plaster it please you, to heale your hurt. And iudging the sinceritie of your mynde by the clearenesse of myne owne conscience, I commit my selfe wholly into your hands, presumyng thus farre of your perfect loue towardes me, that you wyl not in any way seeke the bishpergement of myne honour (which I hold far more deare then loue or lyfe) but accept me for your lawful and louyng Spouse, and that way you onely and at any tyme shal dispose me at your pleasure. My father by ill fortune hath founde out our loue, and stormeth greatly thereat, so that I thinke his haggard hart is by no meanes to be reclaymed: But I thynke indirect dealing by the Daughter may be vsed, when the Father by rage rather then reason is ruled. Therefore if you thynke so good, I wyl secretly comeygh my selfe to what place you wyl haue me: But I committe this matter to your wysedome, and my selfe to you, remayning yours only and euer, Alcest.

Nowe Admetus euer after his returne from the court of Lycabas, was driuen into such doleful dumpes, and gouerned his charge of men

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with such heauie cheere, that his father examyning him very strictly of the cause thereof, inforced hym to confesse his careful case. Which he no sooner heard, but he forthwith discharged him of his charge, saying, he was fitter to be one of Cupids carpet captaynes, then to march vnder the manly ensigne of Mars, and that he woulde haue no suche Lasciuious Knightes in his army. For (sayth he) if any part of the body be putrified, it must be cutte of, for feare of infecting the whole body: And tolde hym playnely, if he went forwarde with his folly, he woulde neuer take him for his Sonne, neyther shoulde he euer succede in the kingdome by his consent. The young Prince withdrew hymselfe out of his fathers presence, and got him to his Pavilion or Tent, where he was no sooner sably set downe, but he was presented by a trusty messenger with the Letter of Alcest, whiche so soone as he had read, he seemed to be rapt into the thyrd heauen: but considering on the other syde the difficultie of reappnyng the frutes of loue, and weighing the peryl of his fathers displeasure, he was throwen into the deapest Dungeon of hel. And as a Boate borne by the Tyde agaynst the wynde, feeleth double force, and is compelled to peeke both to Wynde and Waue: so this young prince, being dyuyn by the force of loue, agaynst the minde and pleasure of his father, felt double dolour, and was tormented with both. But at length Loue gat the victorie, and al other doubtcs cast asyde, he returned his Mistres this answer.

Who was euer exalted to the highest degree of happynesse, and dyuyn to the deepest extremity of euyl at once, but I: who euer flozshed in felicitie, and faded in misery togeather, but I: who euer was placed in Paradise, and plunged in perplexitie iopnely, but I: For heauen it selfe cannot yeelde me better blisse, then the consent of your goodwill and loue (most peerelesse Prince and princely peece) and hell it selfe cannot yeeld me moze bitter bale, then to be destitute of meanes to enioy the frutes of your fauour, and the benefiet of your beautie. If Cræsus came and offered me al his wealth, if Alexander yeilded me his Empire, if Iuno came from heauen with her kingdomes, Pallas with her wysedome, or Venus with her Helen, assure thee selfe (sweet mistres) that neicher any one of them, neicher al them togeather, shoulde be so gratefully or gladly recepued of me, as the profer which your letters haue made me. And canst thou (deare wenche) preferre my loue before thy owne life, my pleasure before thy fathers displeasure, my contentment

contentment before thy owne commoditie: And shal any doubt of danger dyppue me from the duety which I ought to do vnto thee: No, let father fret, let freendes frowne, let liuyng be lost, let kyngdome be made from me, let hap what hap wyl, thou hast promised to be mine, and I protest by the heauens to be thine. What though the Kyng your father be greatly incensed against me, what care I for any mans frendshyp, if I haue your fauour: What though the way vnto you be long and dangerous: What passe I to passe a thousand peryls to pleasure you: What though mine enemies lye in wayte for me: What weigh I to be hewen in an hundred peeces in your presence: Yea if I had a thousande lyues, I thinke the loosyng of them al, litle penough to requite the great good wyl and curtesy you haue shewed me. But me thinkes I heare you say, the spending or losse of my lyfe, is the greatest losse and euyl that possibly can happen vnto you, and therefore I must take heede howe I hazard it. Well I wyl (sweete wench) preserue my lyfe only to serue thee, and the care I haue of you, shal cause me to haue care of my selfe. But touching the comueigh of our affayres, I am at my wits end which way to worke: for if your father chafe at this matter, mine rageth and stormeth, and watcheth me so narrowly, that not so much as my lookes, but he looketh to them. But I wyl ease him of this labour ere it be long, for this life I am not able to endure long: yea I had rather lyue with you in most misery (if he may possibly be miserable that intoweth such a iewel as you are) then here in most happines (which of me is not to be had without you) therefore wayward fortune hath only left vs this way, if it please you so much to dishonour your selfe, and to do me so much honour, as meete me the tenth of this moneth at the Chappel of Diana, standyng as you know sixe leagues from your fathers court, I wyl there God wyl, ling meete you, and a priest with me to marry vs, which doone, we wyl shypst our selues into Pilgrims apparrel, and so disguised indure together such fortune as the fates shal assigne vs. And thus say then I byd you farewel.

Yours euer, or his owne neuer. Admetus.

Nowe see the valiantnesse of a Virgin, or rather consider the force of loue, which maketh the weake strong, the wickelesse wyle, the simple subtil, yea and the most cowardes, most couragious. For the day prescribed in the letter of Admetus being come, the young princes before day attyed her selfe in one of her Pages apparrel, and trudged out of the cite, as if she had been sent to the Campe on some

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message : and so fast as her faynt legges (but strengthened by loue) coulde carry her, she hasted thorow the desert and wylelesse wooddes to this forelorne Chappel, where the Sainct whom she only honoured was redy to receyue her : Who though at the first he knewe her not, but thought she had been Cupid or Mercury fallen from the heauens, yet at length by her loupng lookes cast vpon him, he knewe who it was, and embracing her fast in his armes, sayde. If Iupiter (Sweete wenche) shoulde see thee in this Pages apparel, no doubt but he woulde forgoe his Ganymedes, and take thee vp into heauen in his steede. O moste Soueraigne Ladye and Mistres, what seruice shal I euer be able to do you, which may counteruayle this kindnesse : What dutie can be a due recompence to this goodwyl : If I by any meanes can quyte this curtesie, I neuer doubt to be deemed vngratefull whyle I lyue. But accept (good Ladye) I beseeche you, that whiche is in me to persourme, whiche is, the faythfullest hart that euer was bowed to Ladye: whiche when it swarueth from you, let the tormentes of Tantalus, Tytus, Sisyphus, and all the ruthful route of hel be heaped vpon me. Alcest hearing him so earnest, sayd.

Fewe woordes (most woorthy Prince) are yenough to win credite to a matter alredy beleued : for onely vpon confidence of your constant and faithfull hart towards me, I haue thus vnadvisedly aduentured myne honour, as you see, desiring you not sinisterly to thinke of this my attempt, beyng boldened thereto by the great loue which I beare towards you, and by the loyaltie which I looke for of you towards me. Ah (sayth Admetus) if I shoulde make any pl interpretation of your vertuous loue & sincere affection towards me, I were the veriest byllayne on earth, for I take G D D to wytnesse, I take your forwarde wyl for suche freendly goodwyl, that I doubt my desertes wil neuer be able to answer thereto, as I desyre. But here he aptly ended his talk vpon her mouth, & they entred into such pryue conference, they lippes beyng ioynd most closely together, that I cannot report the meanyng of it vnto you, but if it please one of you to leane bytherwarde a litle, I wyl shewe you the maner of it. Now hauing continued some tyme therein, they at the length entred into the Temple, where the mariage, according to the sacred rites, was solemnly celebrated: which done, they entred into a poore cottage, in steede of a princely pallace, ioyning to the temple, where long they durst not tary for feare of apprehension by hostes whiche pursued them. Therefore putting on theyr Pilgrimes apparell, they went hande in hande,
and

and hart in hart, wayfully, and wilfully wandring out of their owne native countrey, to auoyde their parentes punishment and displeasure. See Gentlewomen the lamentable lots of loue, whiche draue two princes from their pleasant pallaces, from their flourishing freendes, from their traine of seruantes, from theyr sumptuous fare, from theyr gorgeous garmentes, from varietie of belyghes, from secure quietnesse, yea from heauenly happinesse, to wilde wildernesse, to desert dens, to carefull caues, to harde cheere with hawes and hippes, to pilgrimes pelts, to peryl of spoylyng, to daunger of deuouryng, to misery of mynde, to affliction of body, yea to hellish heauinesse. O pitiable parentes, to prefer their owne hate before theyr chyldrens loue, theyr owne displeasures, before theyr chyldrens pleasure, to forget that them selues were once young and subiect to loue, to measure the firy flames of youth, by the dead coales of age, to gouerne theyr chyldren by theyr owne lust whiche now is, not which was in tymes past, to seeke to alter theyr naturall affection from theyr chyldren vppon so lyght a cause, shewing them selues rebels to nature, to endenour to vndo the destinies, and disappoynt the appoyntment of the goddes, shewing them selues traytours to the goddes. But the one of them, the father of Admetus, reaped the iust rewarde of his rigour: For he, after the departure of his sonne, tooke the matter very heauily, abandoned all pleasures, auoyded all company, and spent most part of his time in discoursyng with hym selfe in this sorrowful sort.

If nature, by the diuine prouidence of God, dyd not moue vs to the maintenaunce of mankinde, surely the charge of chyldren is such a heauy burden, that it woulde feare men from entryng into the holy state of matrimonie. For to omit the inconueniences of theyr infancie, whiche are infinite, when they drawe once to mans estate, what tyme they shoulde be a stay to our staggering state, good God what troubles doo they torment vs with? What cares doo they consume vs with? What annoyces doo they afflict our olde peeres withall? They say, we are remed and reuiued as it were in our ofspryng, but we may say, we dye dayly in thynkyng of the desperate deedes of our chyldren. And as the Spider feeleth, if her web be prickt but with the point of a pinne: so if our chyldren be touched but with the least trouble that is, we feele the force of it to pierce vs to the hart. But howe wel this tender care is by them considered, alas it maketh my hart bleede to thynke: If we looke for obedience of them, and that they shoulde follow our counsaile in the conueigh of their affaires, why, they

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thynke we doate, and that their owne wits are far better then ours: If we warne them to be wary and chasty, they thynke it proceedeth rather of couetousnesse then of kindnesse: If we prouide them no marriages, it is because we wyl depart with no liuyng to them: If we perswade them to mariage, it is because we woulde haue them forsake all good felowshyp, and lyue lyke clownes in the countrey by the plowe taylor: If we perswade them to learnyng, it is that they myght lyue by it without our charge: If we perswade them to one wyfe rather then another, it is because the one is rycher then the other: If we looke seuerely to them, we loue them not: If we vse them familiarly, we feede them with flattery, because we wyl giue them lytle: and so of al our louyng dooynges, they make these leude deuises, yea when we haue brought them vp with great care and coste, when we haue traueyled all our tyme by Sea and by Lande, early and late, in payne and in peryll, to heape by treasure for them, when we haue by continuall toyle shortned our owne lyues, to lengthen and enlarge theyr liuynges and possessions, yet yf we suffer them not to royst and ryot, to spyl and to spoyle, to swashe and to lashe, to lende and to spende, yea and to followe the furie of theyr owne franticke fancies in all thynges, this forsooth is our recompence, they wyshe an ende of our lyues to haue our lyuynges. Alas a lamentable case, why hath not nature caused loue to ascend as wel as descend? Why hath she indued the Storke with this propertie, to feede his damme, when she is olde, and men with such makyce, to wyshe theyr parentes death when they are aged? But I speake perchaunce of myne owne proper grieffe, God forbid it should be a common case, for my sonne (Ah why do I cal hym sonne) hath not onely wysht my death, but wrought it. He knewe he was my onely delyght, he knewe I coulde not lyue, he beyng out of my sight, he knewe his desperate disobedience, woulde dyue me to a desperate death. And coulde he so muche doate of a light damsell, to force so lytle of his louyng father? Alas, a wyfe is to be preferred before father and freende. But had he none to fixe his fancy on but the daughter of my most furious foe? Alas, loue hath no respect of persons. Yet was not my good wyl and consent to be craued therein: Alas, he sawe no possibilitie to obteyne it. But now alas I woulde graunt my good wil, but now alas it is to late: his feare of my fury, is to great euer to be found, his fault is to great, euer to looke me in the face moze, and my sorowe is to great, euer to be salued. And thereupon got him to bed, and in fve dayes space his natural moysture with secret sorowe was so
soken

loken away, that he could no longer continue his careful lyfe, but peeled wplyngly to despyred death. So it pleased God to provide for the poore pilgrimes, who hauing past many a feareful forest and daungerous desart, were now come to the sea shoare, minding to take ship and trauaile into vnknown coastes, where they might not by any meanes be knowne: and beyng on shyp boorde, they heard the maister of the ship make report that Atys king of the Lybyans was dead. Whereuppon Admetus desired to be set on shoare againe, and dissembling the cause thereof, pretended some other matter, and got to the next towne, where with the money and iewels he had about him, he furnished him selfe and his lady with the best apparel could be provided in the towne, and with such a trayne of men as he coulde there take vp: whiche done, he made the greatest expedition he could vnto his owne countrey, where he was royally receyued as prince, and shortly after ioyfully crowned King. And beyng quietly settled in the regal seate, he presently dispatched Ambassadors to Lycabas his fathers foe, and his father in law, whose ambassage contained these two poyntes, the one to intreate a peace for his people, the other to craue a pardon for his wyfe: who willingly graunted both the one and the other, whereby he nowe liued in great quyet and tranquillitie. A marueylous mutabilitie of fortune, whiche in the space of a moneth coulde bring him from happy ioy to heauenly annoy, & then from annoy agayne, to greater ioy then his former ioy. For as the sunne, hauing ben long time ouerwhelmed with darke cloudes, when it hath banished them frō about it, seemes to shine more brightly then at any time before: so the state and condition of this prince, hauing ben couered with the cloudes of care, now it was cleared of them, seemed more pleasaunt and happy then at any time before. And verily as sharpe sauce geues a good taste to sweete meate, so trouble and aduersitie, makes quietnesse and prosperitie far more pleasaunt. For he knoweth not the pleasure of plenty, who hath not felt the paine of penury, he takes no delyght in meate, who is neuer hungry: he careth not for ease, who was neuer troubled with any disease. But notwithstanding the happy lyfe of this prince, albeit he abounded in great ryches as he required, albeit he had as many kingdomes as he coueted, albeit he had suche a wyfe as he wysshed for, yea and intoyed al thynges whiche epyther God coulde geue hym, fortune further hym to, or nature bestowe vppon hym: yet to shew that there is no sunne shineth so hygh, but that cloudes may ouercast it, no ground so good, but that it byngeth fourth weedes as well as flowers, no king so surely garded, but

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but that the gamesome Goddess fortune wyl at least checke hym, yf
not mate him, no state so plentiful in pleasure, but that it is mixed with
payne: he had some weedes of wo whiche beganne to growe vp a-
mongst his flowers of felicitie, and some chypes of soyr chaunce dyd
lyght in the heape of his happynesse. Yea fortune presented her selfe
once agayne vppon the stage, and ment to haue one flyng more at
hym. For this prince, possessyng suche a pleasaunt lyfe, tooke great de-
lyght in good house keepyng, and gaue suche good entertainment to
straungers, that his fame was far spread into foraine countries: yea
the rumor thereof reached to the skies, in so muche that Apollo (as
the Poets report) hauing occasion to descend from heauen, to the earth,
went to see the entertainment of Admetus, who was so royally re-
ceyued by hym, that the God thought good with some great kindnesse
to require his great curtesie. And as Philemon and Bucus, for theyr
harte house keepyng, were preserued by the goddess from drowning,
when all the countrey and people besides were ouerflown: so the God
Apollo ment to preserue his lyfe, when all his countrey & people then
lyyng, should lie fullow in their graues, and of the destinies of death
obtainned thus much for him, that if, when the time and terme of his na-
tural lyfe drew to an ende, any could be found, who woulde willingly
dye and loose theyr owne lyfe for him, he should begin the course of his
lyfe agayne, and continue on earth an other age.

Nowe when the tyme of his naturall lyfe drew to an ende, there
was diligent inquirie made who woulde be content to abydgge theyr
owne dapes, to prolong theyr princes lyfe. And first the question was
put to his freendes (who were neerest to them selues) then to his
kinstfolke (whose loue was as muche of custome as of kindnesse) then
to his subiectes (whose affection was as muche for feare as for fa-
uour) then to his seruauntes (who thought theyr lyfe as sweete as theyr
maister dyd his) then to his chyldren (who thought it reason that as
theyr father dyd first enter into this lyfe, so he shoulde first depart out
of this lyfe) so that there coulde none be founde so franke of theyr lyfe,
to set this prince free from the force of death. Now Alcest seeyng
the death of her deare husbände drawe neare, and knowyng her owne
lyfe without his lyfe and loue woulde be but lothsome vnto her, of
her owne accorde offered her selfe to be sacrificed for her husbandes
sake, and to hasten her owne death, to prolong his lyfe. O loyal louyng
wyfe, O wyght good yenough for God hym selfe: And yet had she a
husbände good yenough for her selfe, for he loued her so intirely, that
though

though by loosyng her he might haue gained life long time, yet woulde he not by any meanes consent to her death, saying, without her lyfe, his lyfe woulde be more greuous vnto him then a thousand deatnes. But she perswaded with him against her self al that she could, saying, I would not (*O peerelesse prince*) you should take the matter so kindly at my handes, as though for your sake only I offered by my lyfe, for it is in deede the commodity of your countrey and mine owne, being vnder your dominion, which driuech me hereto, knowing my selfe vnable to governe them you being gone. And consideryng the dayly warre, the spoylful wastes, the bloody blastes, the troublesome strife, which your realme is subiect to, I thought you had not loued me so litle, as to leaue me behinde you, to beare on my weake back such a heauy burden, as I thinke Atlas him selfe coulde scarce susteine. Agayne, considering that death is but a fleeting from one lyfe into another, & that from a most miserable life to a most happy life, yea from bale to blisse, from care to quiet, from Purgatory to Paradise, I thought you had not enuied me so much, as to thinke me unworthy of it. Do you not know that Cleobis and Byton had death bestowed on them, as the best gyft whiche God coulde deuise to geue them: and do you thinke it can do me harme, especially seepng I may thereby doone you good? Alas sweete wyfe (*sayth Admetus*) this your pite is vnprofitable, whiche is subiect to so many perils. But if death be so good (*good wyfe*) let me enioy it, who am intoynd to it, and to whom only it wilbe good, for death is only good to me, to whom it is giuen, not to you, who are not appoynted to it: For it is not lawfull for any to leaue this lyfe without speciall permission of the Goddess. And as in our court it is lawfull for none to haue accesse vnto vs, vnlesse by vs he be sent for: so, neyther is it lawfull for any to appeare before the heauenly throne, vnlesse by the Goddess he be summoned: neither wyl death be so easie to you as to me, whose nature is apt to peeke vnto it. For you see fruite whiche is not rype, wil scarce with strength be toyne from the tree, whereas that whiche is rype, falleth away easily of it owne accord. Therefore (*good wyfe*) geue me leaue to die, to whom it wilbe only good and easy to die. Why sweete husband (*saithe she*) the God Appollo allowed any that woulde to die for you, otherwyse to what purpose was that whiche he obteyned of the destinies for you? And for the vncasinesse of death, nothyng can be vneaste or harde vnto a wyllyng hart. But because your pleasure is so, I am content to continue my careful lyfe, and with sorowe to suruiue you: And so left her husbände, and went pryncely to

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the Altar, and offered up her selfe to death, to prolong her husbandes life. Which when the kyng knewe, he woulde presently haue spoiled him selfe, but his handes had not the power to do it, for that by the decree of the destinies he must nowe of force lyue another age on earth. Which when he saw, he filled the court with such pitifull wayling, such bitter weeping, such bellish howling, that it pearced the heauens, & moued the Gods to take remorse on his misery. And Proserpina the goddess of hel especially pityng the parting of this louing couple (for that she her self knew y^e paine of parting frō freends, being by Dys stolen from her mother Ceres) put lyfe into his wyfe agayne, and with speed sent her vnto hym. Who beyng certified hereof in his sleepe, early in the mornynge wayted for her comming, and seeing her come a farre of, he had much adoo to keepe his soule in his body from sleepe to meete her. Beyng come, as ioyfully he receyued her as she came wyllynge, and so they lyued long tyme togeather in most contented happinesse.

This seemeth strange vnto you (Gentlewomen) that a woman should die, & liue againe: but the meaning of it is this, that you should die to your selues, and lyue to your husbandes, that you shoulde count theyr life your lyfe, their death your destruction, that you shoulde not care to disease your selues to please them, that you should in al thinges frame your selues to theyr fancies, that if you see the disposed to mirth, you should indeuour to be pleasant: if they be solemne, you should be sad: if they hard, you haueing: if they delight in haukes, that you should loue spaniels: if they hunting, you houndes: if they good company, you good housekeeping: if they be hastye, that you shoulde be patient: if they be ielous, that you should lay asyde al light looks: if they frowne, that you feare: if they smile, that you laugh: if they kysse, that you clyppe, or at least geue them two for one: also that in al thynges you should conforme your selues to theyr contentation: so shal there be one wyl in two myndes, one hart in two bodies, and two bodies in one flesh. He thynkes I heare my wyshe, wyshe me such a wyfe as I haue spoken of. Verily (good wyshe) you wyshe your wealth great wealth, and God make me woorthy of you wyshe, and your wishe, and if I might haue my wishe, I am perswaded you should haue your wishe. But if I be so good a husband as Admetus was, if I forgoe father, freendes, and liuing, if I be content to change ioy for annoy, court for care, pleasure for pilgrimage for my wiues sake, if I had rather die my selfe then she should, if she being dead, with mournfull cries I moue the Gods to rayse

raile her to lyfe agayne, I shal thynke my selfe woorthye of so good a wyfe as Alcest was, I shal hope to haue a wyfe, who with Cleopatra wyl styng her selfe to death with Serpents at the death of her Antonius, who with Hylomono wyl slay her selfe at the death of her Cyllar, who with Synger wyl vanysh away into the ayre for the losse of her Picus, and who with Alcest wyl be content to lose her lyfe to preserue her Admetus.

¶ Scilla and Minos.

¶ Scilla, daughter to Nisus king of Alcathe, disdainfully reiecting the humble suit of Iphis, a young gentleman of her fathers Court, becometh vnadvisedly amorous of king Minos, her fathers and countreys mortall foe, lying in siege about the citie. To whom by the counsaile of Pandarina she betrayeth her father, in stealing away his golden beare, and presenting it vnto Minos in token of her loue, which he reprochfully reiecteth, and being imbarcked to departe homewardest, she assayeth to swim after him, and is drowned in the Sea.

MAny are of opinion that the vertues of loue are very manye, and that it is of force to reduce vs from sauagenesse to ciuillnesse, from folly to wit, from couetousnesse to liberalitie, from clounishnesse to courtlynes, yea from al vice to al vertue. But if the effectes thereof be rightly considered, I see not but that we may moze iustly say that the inconueniences of loue be infinite, and that it bringeth vs from modestie to impudency, from learning to lewdnes, from stayed firmenesse to staggering ficklenes, from liberalitie to prodigalitie, from warinesse to wylfulnesse, from good behauiour to dissolute lying, from reason to rage, yea from al goodnesse to al banitie. As may be iustified by the Goddess themselves, by the godliest men that euer were, by the wyldest that euer were, and by the valientest men that euer were, who by loue haue been brought to most outrageous impietie, to most extreme folly, and most vyle byllany. But (Gentlemen) because most of you be maydes (I meane at least taken so) I wyl manifest vnto you the mischeefe of loue, by the example of a maide in that estate (though I hope not euery waye) like vnto your selues, that admonished thereby, you may auoyde the lyke inconuenience in your selues.

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Therefore you shal vnderstand, that ouer the towne Alcatheo reigned one Nifus, who had to daughter a damsel named Scilla, a proper sweete wenche, in goodlynesse a Goddess, in shape Venus herselfe, in shew a Saint, in perfection of person peerlesse: but in deedes a dainty dame, in manners a merclesse mayde, and in workes a wylful wench, as by her lyfe you shal perceyue. For there was attendant vpon her father in his court a proper youth, named Iphis, who, as the freshest colours soonest fade the hue, and as the finest metals soonest breake, so the more noble blood he came of, and the finer wit he was indued with, al, the sooner was he made thral and subiect to loue: and the more courageous minde he had, the more haughty conquest vpd he indeuour to attaine. For beyng in the dayly sight of Scilla, he began firmly to fixe his fonde fancy vpon her fine face. And by reason of his young yeres, beyng ignorant that vnder most greene grasse, lye most great snakes, and vnder entiling baytes, intanglyng hookes, he bit so greedily at the bayte of her beautie, that he swallowed downe the hooke of hateful hurt, and hurtful heauinesse to his hart. But lyke a man he sought meanes to subdue his sorowe, and to vanquish this Virgin: and first like a bashful young man, he solicited his suite by pitiful lookes, thynking thereby to let her vnderstand his desire. But she on the other side perceyuing his intent, cast coy countenances vpon hym, to drine him to dispayre: so that where before his owne bashfulnesse kept him from discouering his purpose, nowe her coyshnesse caused hym to coyer it. Yet extreme loue drone him to this extreme shyft, he imparted his purpose to an Uncle of his, a noble man of great countenance in the court, humbly desyring hym, eyther by counsaile, countenance, payne, or policy, to stand hym in some steede to the attayning of his purpose. His Uncle grauely aduised him to auoyde such vanitie, and not to attempt any such enterpryse, wherby he shoulde incurre the kynges displeasure, & per consequens his owne vndoing. But he told his tale to one that had no eares to heare, for the decpenesse of his loue, caused deafnesse in him to heare any thyng whiche might helpe to heale his harebraynde head, for forwarde he woulde with his folly, whatsoeuer came of it. The olde Gentleman, seeing his vnauidednesse, tolde him, he woulde so farre as he durst, feele the fancy of the young Princesse, and thereby he shoulde perceyue how likely he were to preuaile in his purpose. And hauing conuenient tyme, he fel to sytting her thoughtes in this sorte.

Fayre Ladye, we haue letters come from the court, contayning
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this netwies, that two or three young Princes haue directed their course into this countrey, to see and assay you in the way of mariage: where- in I doubt not but you wyl deale to the kinges maiesties contentation, and to our Countreys commoditie, and to consyder that the stay of the whole kingdome standeth vpon your mariage, for that he whiche marieth you, must after the kinges decesss succede as lawfull heire vnto the crowne. Nowe if you match your selfe with a stranger, it is greatly to be feared that we shall be greatly molested with the furie of foraine force, for that the kinges garde and Court for the most part shalbe of his owne Countrey: and so strangers shal be preferred to offices, and we sette besides our liuing, whereas if it shall please you to take to husbände some of your owne countrey, you shall be as it were King and Queene your selfe, and he as it were your seruaunt and subiect: and so shal you reigne in great soueraignite, and we lyue in great tranquillitie. His talke being ended, the Princesse made him this proud answere.

My Lord, touching my mariage, it toucheth me more neerely then you, and my father the Kinges counsaile I meane cheefely to followe therein: neither wyl I so respect your commoditie, to neglect myne owne honour, neyther wyl I haue more consideration of the stay of my Countrey, then of the state of my calling, neither in that poynt by your leaue wyl I prefer the common wealth before mine owne priuate wil, for that it is onely I must marrie, whiche if I doo to my liking, I am lyke to lyue pleasantly, yf otherwyle, I am sure to lyue sowerly all the dayes of my lyfe. And for mariyng any of mine owne countrey, I promise you for my part, I knowe netter a Prince in al this countrey, my father excepted: meanyng, she would match with none vnder the degree of a Prince. Immediately after this, the noble man called his nephew vnto him, tellyng him he thought it as easie a matter to climbe to heauen with ladders, as for so meane a man as he to aspyre to the height of her haucie minde. The young Gentleman thynkyng that his Uncle for feare of displeasure durst not deale in so dangerous a matter, neyther gaue great credit to his wordes, neyther yeelded hym any thanks for his paynes, but determined (notwithstandyng) of hym selfe to pursue his suite: And knowyng that proper Gentlewomen delight in pretie Jewels, and that the goddes them selues are pleased with giftes, he gat the most precious Pearles, and dearest Diamondes in the countrey, and caused them to be presented vnto the Princesse from hym. But disdainfull rigour so ruled her, that she would

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not so muche as looke vpon them, saying, she had no neede of his gifts, that he might better bestowe them on those, who were not his betters, and that she thought it shame a Princes person shoulde be purchased with Pearles. The Gentleman, though greatly dismayed to see both his goodwill neglected, and his gifts reiected, yet lyke a valiant souldier, he gaue a fresh onset vpon her, with friendly louing letters, which he wrote in this wyse.

Most peerelesse Princesse, though Ioue hath almost blynded me in al thynges, yet I humbly beseech you, not to thinke me so forgetful, eyther of the meanesse of myne owne estate, eyther of the maiestie of yours, as to presume to practise you in the way of marriage, for in my iudgement, I thinke no man on earth worthy that honour: but my pitiful petition is this, that you wyl accept me for your Slaue & Seruaunt, and that what countrey soeuer you shal be married into, I may geue attendance vpon you, to the intent I may to inioy the sight of your sweete face, and feede my fancie in the contemplation of your beautie. For I am so bowed to your vertue, that onely the sweete remembraunce of you, shall mortifie in me the minde to any other woman whatsoeuer. For I perswade my selfe to fynd more felicitie in one frendly looke of yours, then in any others faythfull loue. And though these blotted woordes be to blase an object for your heauenly eyes, yet weighing the cause in the scales of curtesie, I trust you wyl take them in good part. The cause of the blots was the teares whiche fell from my eyes at the making hereof: the cause of the woordes, is the good wyl of the writer. Thus praying you to pittie the one, and to accept the other, I leaue, leaving only to doo you duetie and seruice.

Yours, though not yours. Iphis.

The Princesse hauing this letter deliuered vnto her, by one of her waiting women, so soone as she knewe from whence it came, floung it from her, saying, she had nothing to deale eyther with him, or his letters, and straightly charged her woman not to salute her with any thing from him. But fortune so framed, that as she floung the letter from her, in came the king her father, and caused the letter to be reacht vnto him: and knowing the contentes thereof, sent for my youth Iphis, shooke him vp with sharpe threatnyngs, and charged him vpon paine of punishment neuer after to be seene at y Court. The young Gentleman, seeyng the ground which he tilled altogether barren, and that it yeelded him but care for corne, & grieve for gaine, determined to bestowe no more cost or labour thereon: and besides fearyng the kinges fury
and

and displeasure, with as conuenient speede as he coulde, conuicted hym selfe into the countrey, & there assuaged his sadnesse with solitarinesse: & setting her crueltie towarde him, against his curtesie towarde her, her disdainfulnesse against his owne dutifulnesse, he soone set hym selfe free from his folly. This matter thus ended, greater stormes began to bryue, and such a tempest arose, that Scilla, who before kept other in handes, was now her selfe set in the sandes, and where before she sailed in shippe with top and top gallant, setting out flag of defiance, now she was dyuen to strike saile, and bayle bonnet, euen to her fathers enimie. For it fel so out, that king Minos, moued iustly thereto for the murder of his sonne, waged warre, and came with a puissant power against king Nysus, and layd so hard to his charge, that he made hym keepe his Castle. Now while Minos lay at the siege therof, it fortuneth the young Princesse to haue a sight of hym out at the windowe of the Tower wherein she lay: and now Cupid ment to be reuenged on the crueltie which she vsed to his Captaine Iphis, who fought so faythfully vnder his banner, and shot such dartes of desyre into her towarde king Minos, that vnlesse she might haue him to husbände, she thought her selfe but a woman cast away: and after many a sobbing sigh, and trickling teare, she fel out with her selfe in this sort.

Ah sonde fooly she girle, and canst thou synde in thyne hart to beare friendly affection to thy fathers frendly foe? Can I loue hym kyndly, who seekes to spoyle my countrey cruelly? Coulde I valiantly withstande the assaults of a flourishing young man? And shall I cowardly peeble to a sadynge olde man without any assaulte? O loue without lawe, O rage without reason, O will without wit, O fancy fraughtful of fury and frensy. Good God where are nowe become those lofty lookes I was wont to ble to louers? Where are the coy countenaunces, the haucie wooordes, the solemne salutations, the daintie dealinges, the curious congies, and suche lyke? Alas, now I am made to stoupe without stale, to come without cal or lure, yea to the emptie fist. But alas, who is priuiledged from the force of loue? No, there are none so stout, but loue maketh them stoupe, none so wyle, but loue maketh them fooles, none so shamefast, but loue maketh them bolde. And though I should fyrst bewray my affection, and make loue to king Minos, the offence is rather to be pitied then punished. Yea y more frankly I offer hym my goodwyll, the more frendly no doubt but he wyll accept it: and the lesse he hath deserued it, the more wyll he indeliour hymselfe to be thankfull for the same. Neyther can he but take it as an
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undoubted signe of deepe goodwyl, yf I geue the first onset in this skirmishe: neyther can it any way redounde to my shame, the ende being honest, and my meaning in the way of mariage And if it be lawfull to folow the example of creatures without reason, doth not y^e Cowe lowe to the Bul: doth not the Mare neygh to the Horse: doth not the Peawblea to the Ramme: doth not the Faulcon cal to the Cassel gentle: the Gerfaulcon to the Gerkin: the Sparhawk to the Busket: And so of all other creatures, the females are more forwarde that way then the males. Besydes that, by howe muche weaker women are then men, by so muche the more they are to be borne withall, yf they be lesse able to beare the heauie burden of loue then men. Agayne, by howe muche more the loue of women is more seruent then of men, the more fiery flames of force must fry within vs, whiche without great grieve cannot be concealed or couered. And whereof spryngeth this errour, that women may not fyrst make loue, but onely of a precise and curious custome: nay rather a prejudiciall and carefull custome (I may tearme it) to vs women: for whereof commeth it, that so many of vs are so euill matcht in mariage, but onely hereof, that we are tyed to the hard choyce of those that offer theyr loue vnto vs: whereas yf it were lawfull for vs to make loue where we lyked best, we woulde neuer marie but to our minde and contentation. Lastly, I am not the fyrst that haue played the lyke part, and that whiche is done by allowable example, is lawfully done. For Venus her selfe yeclosed her selfe to her darling Adonis without any suite made on his part, Phœdra made suite to Hippolitus, Oenon pleaded her ryght with Paris, Dido dyd Aeneas to vnderstande howe deeply she despyed hym, Bryses besought the goodwyl of Achilles, Adalesia by her gouernesse made loue to Alerane, the Dutchesse of Sauoy went on pilgrimage to the knight Mendoza: Infinite lyke examples I coulde alleage: and why is it not lawfull for me to doo the lyke, and make loue to king Minos, who perchance woulde fyrst haue sued to me, yf he had fyrst seene me: Des let the world iudge what they wyl, I wyl doo what I shal iudge best for my selfe, and with as conuenient speede as I may, I wyl epyher by letters or deedes, doo Minos to vnderstande what minde I beare hym. And as she was busily beatyng her braynes hereabout, one of her most trustie and louyng women came vnto her, humbly requestyng her to make her priuy to the cause of her perplexitie. Alas good Madame (sayth she) yf you want any thyng, let your freendes vnderstande it, and it shalbe provided.

uited. If my pooze seruitce may serue your tute, assure your selfe neyther respect of honour, liuing, or life, shal let me from doing any thng, which may deliuer you out of distresse : if you haue imprisoned your libertie any where, and gyued your selfe in the fetters of fancy, I know a Gentlewoman, my familiar freende, who can stand you in as muchesteede for the obteyning of your purpose, as any Gentlewoman in this Court.

The Princes desirous of ayde in her distres, prayed her woman to procure the comung of that Gentlewoman with al possible speede. Whereupon the waytyng woman caused one of the Princes Gentlemen to goe to this honest woman, and in her name to desyre her to come to the Princesse. You shal vnderstande, this Gentlewomans name, who was sent for, was Pandarina, in her youth a seruing woman, and one which knew more fashions then was fit for honest women: But now, married to an honest gentleman, she entred into a newe religion, seeming to renounce her olde fayth, and settyng her selfe in such hypocrisy, that she rather counterfayted cunningly, then liued contently. But to paint her out more plainely, she was more coy then comely, more fyne then wel fauored, more lofty then louely, more proud then proper, more precise then pure, more superstitious then religious, more of spight, then of spirit, & yet nothing but diuinitie would downe with her, more ielous then zelous, either iudging her husband by her self, or iudging her self vnworthy the seneral ble of so comodious a comion as her husband was. Wel, such as she was, this young gentleman of the young princes was sent for her, and at the first comung (according to the fashion) he kist her, and hauyng doone his message, with frowning face she told him she coulde not goe to the princesse, and though she could, yet would she not goe with him. The gentleman somewhat bashed hereat, returned to the gentleman that sent him, and told her what answere this honest woman made. Who marueyling much thereat, went presently her selfe vnto her, desyryng that gentleman to accompany her. Being come to her lodging, after a fewe salutations, Pandarina prayed the gentlewoman eyther to send vnto her a more modest messenger then the gentleman she sent, or els to teache him to kisse more contently. The gentlewoman blushing for bashfullnesse, tolde her she had not the skyl to teach men to kysse. She thought that cunning concerned common harlots, or at least married women, rather then her: but (sayth she) I wyl tel hym of it, that of hym selfe he may amend his fault: and calling the gentleman aside vnto her,

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Shee asked him how he had misused him selfe towards Mistres Pandarina in kissing her: No way (saich he) that I knowe for, but if I kissed her coldly, I trust she will attribute it to young mens bashfulnesse, and if I kissed her kindly, I trust shee will impute it to good will. Yes marry (sayth the Gentlewoman) it was more kindly then she cared for, or lyked of. Clerply (sayth he) if it were ouer kynde, it is more then I knowe, or more then I meant, for to speake my fancy freely, I knowe neuer a Gentlewoman in this lande, that I lyke of worse: and if she be astrayde I be to farre in loue with her, I wyl be bound in what bond she wyl, to hate her, no man more. But gentlewoman if you adhibite any credite to my counsaile, flee her familiaritie, eschew her company, such Saintes in shew, are Satans in deede, such faigned holynesse, is doub'te deuyllishnesse, such counterfaynte continency, I count litle better then baudy. For sure, this is a mooste sure marke to know dissemblers by, that they wyl alwaies farre exceede the meane, for feare of being found in theyr sayning. As those that faine to weepe, howle out right: those that sayne to be friendly, shew them selues playne Parasites: as those that sayne to be balyant, brag most gloriously: and as the counterfayting continency, sheweth her selfe altogether courteous and hypocritical. But notwithstanding I haue had no knowledge of her life and conuersation, yet dare I lay my life on it, that either she hath ben naught, is naught, or wyl be naught, whensoever she can get any foule adulterer fit for so filthy an adulteresse. The gentlewoman hearyng him so earnest, prayed hym to put vp the matter patiently, saying she thought it was but a shifte to excuse her not comming to the Princesse: and so went to Pandarina, telling her the Gentleman was soyr he had offended her, & so away they went together to the Princesse. I haue wandred, gentlew: men, somewhat besydes the path of my promised purpose, but yet not cleane out of the way of mine owne wyl and entent. For though this digression parteth litle to the history I haue in hand, yet it may serue to admonish you, that you take not exceptions of curiosity agaynst kisses, which are geuen you of curtesie: and if there chaunce to be any fault in them, eyther modestly to conceale it, or presently to retorne the kisses againe to him which gaue them. But in excusing my former digression, I shal enter into another digression, therfore to the matter & purpose proposed. Pandarina being preferred to the presence of the princesse, hauing done due tyful reuerence, humbly craued to knowe her pleasure: nay rather, answered the princesse, it is my payne Gentlewoman which I

means

meane to make you priuy to: and blushing eyther for guiltinesse or for bashfulnesse, she vnfolded the secretes of her thoughtes to Pandarina in this sort.

Gentle woman, but that I know to whom I speake, I shoulde peraduaunce be in doubt what to speake in this matter, which is somewhat vnmeet for my maydenly estate. But considering you are a woman, and one who no doubt in your tyme haue felt the force of loue, I perswade my selfe I may boldly impart vnto you the panges of my passion, as to one, who (I hope) wyl rather secke a salue for my soze, then thynke sinisterly of my doings. Therfore you shal vnderstande, that the syght of Kyng Minos, who layeth siege to our Citie, hath made such a breache into my hart, that I lye altogether open to his assaules, and am fayne to yeelde my selfe his prisoner and captiue. And though it may seeme strange vnto you, that his forces being not bent agaynst me, should haue such force ouer me: yet it is often seene, that a Dart leueled at one, lyghtes on an other. And though you may marueyle to see me yeeld before any onfet be geuen, yet no doubt that Citie mergeth more mercy whiche yeeldeth without assault, then that which standeth to the doubtful euent of battayle, and after much effusion of blood yeeldeth, when it is able to stande no longer in defence: For here the losse in the syege, taketh away the gayne in the conquest, the payne in pursuing, taketh away the pleasure in possessyng, and the hardnesse in wynnynge, drowne the happinesse in wearyng. And surely if maydes woulde folowe my counsaile, I woulde not wyshe them to set suche solemne lookes, to vse such vnecessary denials and dayntie delays to those, whom they thynke woorthy of them, and whom they meane only shal inioy them: For they gayne nothing hereby, but deferre theyr owne reliefe, and encrease theyr louers grieve. Besydes that, when they are so hardy wonne, it is a signe they yeeld rather by importunitie of the wooer, then by any inclination of good wyl on theyr owne part. But what neede I vse this defence, where no body chargeth me with any offence? This rather lyeth me vpon, earnestly to craue your ayde and assistance in this my distresse, and that you wyl eyther by counsaile cure my disease, either by payne or policy put me in possession of my desire. I am thus bold to commit this matter vnto you, presuming of your good wit, & good wyl towardes me. And if you shew such faythful freendlinesse herein, as I verily looke for, assure your selfe I wyl in such freewoly maner requite it, as you shal very wel lyke of. *Mistress Pandarina hauing attentively*

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attended her talke, quietly replied in this sort:

Most excellent prince, I am bound to thanke you, that it pleaseth you to repose such credite in me, as to disclose your secretes to me, and I shal thinke my selfe most happy, if my duty may any way do you good, or my service satisfie your expectation. And touchyng your loue, it is such, that you neede not to be ashamed to shew it, yea in my iudgement it is rather to be commended euery way, then condemned any way. For first, in that your fancy is fixed on a prince, you shew your princely mind, in lykyng your like: then, in that you seeke to ioine your selfe to hym in mariage, you shew your godly disposition, in desyryng to quenche the desires of your hart, by that godly meane whiche God hath made and appointed. Thirdly, in louing your fathers foe, you folow Gods commaundement, who willet you to requite good for euyl: yea & by this meanes you may be a meane to make peace & amity betwene two enymies, and saue your cite from siege and sacke. Lastly, in that you yeelde so quickly to the alarms of loue, you shew your fine nature and wyl, which are soonest subiect to the impression of loue. And for your opinion touching the dealing of dainty damels, you are no doubt (Madame) in the right: For these which are so ramage & wilde, or so haggard like, that scarce in seven yeeres tyme they wilbe reclaimed, they playnely shew them selues: eithers to be base of metal, as not to be capable of loue, either of grosse wits, as not to vnderstand when loue is made vnto them, either of slender iudgement, as not to accept good offers, either of incontinent conuersation, as being loth to be tied to one diet, either of inconstant conditiōs, as iudging men as light of loue, as themselves are lewde of lyfe, or els some way imperfect, that they are not meete for the holy estate of matrimony. Now tohercas you craue my counsel & help to the bringing of your good purpose to passe, good Madame, would I were as wel able, as willing to do you good: but so far as my simple wits can see in the matter, I thinke this way the best to worke your wyl. You know your father hath on his head a golden beare, whereon dependeth the stay of his state, and puillance of his power: no more but when your father is a sleepe, pul of that beare, & present king Minos therwith, and no doubt but he wil embrace you as the authour of his victorie, & receiue you for his lawfull & louing wyfe, so that you redresse your owne distresse, & preserve the life of your father & his people, who perchance by the continuance of this war, may come to confusio. The princes liking reasonably wel of this practise of Pandarina, gaue her thanks for her good counsel, & departed into her chamber

ber by her selfe, to chynke more of the matter: where she entred with her selfe into these contrarieties.

I see there is no disea se so desperate, but yf it be taken in tyme, phisicke may helpe it, no matter so hard, but policie can preuaile in it: nor no policie so good, but experience wyl put into our heades: as may be scene by the sound aduice and perfect policie of Pandarina. I warrant I am not the fyrst clyent that this counsellour hath had, I am not the first Pupil that she hath practised for, this is not the first fluttyh suite that she hath ben Soliciter in, this is not the first honest match that she hath made. But stay, let me not commend her cunnyng and counsel too much, before I consider better of the goodnesse thereof. I must forsooth pul of my fathers golden heare, and present Minos therewith: a light matter it semeth to pul of a heare, but alas, that heare containeth my fathers helpe, his hope, his hap, his strength, his power, his conquest, and his kingdome. Shal I then so much transgresse the lawes of nature, to byng hym to a miserable plyght, who was the cause that I came into this ioyful lyght? Who from my infancy carefully cherished, & fatherly fostered me vp, whom by humane and diuine lawes, I am bound to obey, honour, and loue. No, auant vnlawful loue, thou art rated at too hygh a pryce to be reached: auant foul beastly baud, thy counsel is without conscience, thy aduice without honesty: they whiche cleaue to thy helpe, shalbe serued as he, which redy to fal from a hedge, catcheth hold of a sharpe byer to stay himselfe: they that folow thy phisicke, shal do as he, which to heale his ague, slew himselfe: they which prouide for theyr fathers peace & preservation, as thou wouldest haue me to do, shal with the daughters of Pelias kyl theyr owne father, to make hym yong againe: they which loue theyr father as thou wouldest haue me to do, shal with Thais to her Phœdria shut him out of the doores, and out of his kingdome for loue. But what, doo flooddes browne fieldes before they finde a bracke? can one be exalted, without anothers wracke? Can I be preferred to pleasure, without some others payne? But it greenes me my father should be pinched for my pleasure. Why, it is reason the griefe should be theirs, whose is the gayne. But it is perilous for me to enterpryse so great a matter. Why, is it not reason the peryl shoulde be myne in pursuing, when the pleasure shalbe mine in possessing? But alas it nipeth me nere to lose my father the victory, to win my selfe my loue. Why alas, greuous woundes must haue smartyng plasters, and those medicines euer sonest heale vs, which most greue vs. And shall I then prefer mine owne pleasure before my fathers profite? why, eue-

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ry one ought to be ncerest to them selues, and theyr wysedome is no-
 thing woorth whiche are not wise for them selues. May rather shall I
 preferre the commoditie of King Minos before þe commoditie of King
 Nyfus: Why, Nyfus is my father: Why, Minos wyl be my where:
 Why, Nyfus gaue me life: Why, Minos wil yeelde me loue: Why,
 Nyfus made me a mayde: Why, Minos will make me a mother:
 Why, Nyfus cherished me beyng young: Why, Minos will make
 muche of me being olde: Why, nature bindeth me to loue my father:
 Why, God commaundeth me to loue my husbände. Ah foole, do I cal
 hym husbände, who wil not haue me: doo I cal hym where, who forceth
 not of me? Is it lykely he will receiue a unnagate from her citie, a be-
 trayer of her Father? Can he thinke to finde me faultfull towards him,
 that am saybleste to mine owne father? Tush, he wyl attribute a l this
 to loue, and loue me the better for it: He wyl excuse and beare with
 my dooinges by the example of his owne daughter Ariadne, who be-
 trayed hym to her louer Theseus: by the example of Medea, who be-
 trayed her father to lasor: by the example of Hyppodame, who pro-
 cured the death of her father by matching with Pelops. And therefore
 all doubtes done away, I wyl without delay put the policie of Panda-
 rina in practise. The nyght following (the haste her hot loue requir-
 ed) she shewed her selfe Distres of her worde, though not of her selfe,
 and perfourmed that whiche she sayd she would. For her father beyng
 asleepe, she got softly to hym, and cut of his precious heare whiche had
 in it suche vertue. Whiche done, she went to King Minos, and pre-
 sented him therewith: who in most reprochful wordes reprehended
 her deede, and in most disdainfull sort reiected her loue. But she, not
 meaning to leaue her loue whyle she had lyfe, leapt into the sea to
 swim after him as he sayled away, & so quenched her desire in the bot-
 tome of the Sea.

You see here, Gentlewomen, she that wou'de not looke vppon her
 Iphis, coulde not be locked vppon by her Minos. She that wou'de
 make no account of her inferiour, coulde not be accounted of by her
 superiour. For it is a playne case, (and therefore looke to it) that they
 whiche deale rigorously with other, shall be rudely dealt withall them
 selues. But I am by this story cheefely to admonish you, that you pull
 not of your fathers heare, that is, that you pul not theyr hartes out of
 theyr bodies, by vnadvisedly casting your selues away, in matchyng in
 mariage with those who are not meete for you. That is to pul of your
 fathers heare, when you shal cast of the byrde of obedience, rashly runne
 at

at random, rudely neglect his preceptes, & presumptuously place your selues in marriage contrary to his pleasure: that is to pull of your fathers heare. But (Souveraigne) now your father is gone, I wyl geue you moze sounde aduice: I wyl admonish you all, not to pull of your owne heare, that is, not to bynde your selues to the frowarde fanſie of your politique parentes, but to make your choyce in marriage accordyng to your owne mindes, for parentes blurpe that auctoritie ouer theyr daughters, bycause it is in them to departe with their Downyes, for ouer Widowes you see fathers haue no prebeminence of power touchyng theyr mariages: and you are not to knowe, that marriage is a contract consistyng of the free consent of both the parties, and that onely is required in the consummation of mariages: and the Rodians haue this Lawe, that onely the mothers haue rule ouer the Daughters. But mum, Lupus in fabula. I must (I say) admonish you, that as your parentes gaue you your bodyes, so they may dispose of them: that you requite all theyr loue, care, and cost, at least with obedience. I must tell you, that if you honour not them, your dayes wyl be short on earth: I must tel you, that Rauenaz wyl pul out the eyes that blindeth the Father, and neglecteth the good instruction of the Mother, as Solomon sayde.

¶ Curiatius and Horatia.

¶ Curiatius a young Gentleman of the Citie of Albania in Italy, falling into extreame loue with Horatia, a young Gentlewoman of the Citie of Rome, after long suite and many delayes, obtayneth her graunt to be his wyfe. But in the meane time, contention fallyng out betweene the two Cities, Curiatius is slayne in the feelde by Horatius, brother to the sayde Gentlewoman, to whom he was assured. Whose death Horatia most pitifully bewaylyng, her brother greatly disdayneth thereat, and cruelly thrusteth her to the hart with his swoorde.

Surely Gentlewomen, eyther accordyng to Ouid his opinion, *Forma numen habet*, Beautie hath some dignitie or Godhead in it, or els contrary to the common opinion, Loue is some heauenly influence, and no earthly accident. For of euery earthly and moztall motion, there may some probable reason, or naturall cause be geuen: as euery luyng creature despyeth that whiche is good

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good and agreeable to it nature, because every thyng is deere to it selfe, and desireth the conseruation of it selfe in it kynde. As the earth draweth downeward, because it is heauy, the fyre fleeth upward, because it is light, & water contrary to it nature oftentimes ascenderth to the top of hygh hyls to auoyde vacanynesse, the ayre for the same cause oftentimes descendeth into the pores of the earth: as cholericke complexions are soonest incensed to anger, because they abounde with heate, as women are not so subiect to anger as men, because they are more colder of nature: And so of al humane actions & natural effectes, there may be some probable reason, and natural cause yeeled. But of loue, it is so farre without the compasse of reason, and boundes of nature, that there can no reason, no cause, no coniecture be geuen of it, neyther what it is, workyng such diuers effectes, neyther whence it is, proceedyng of so diuers causes, neyther whyther it wyl, beyng neuer satisfied: therefore no earthly thyng, but some supernal power sure it is, as your selues (I thynke) wyl say by that tyme you haue hearde the history of Curatius, who was sodaynely stricken therewith, as if it had ben with some thunder or lyghtnyng from heauen. For you shall vnderstande, this Gentleman dwellynge in a towne named Albania, situate neare vnto the cite of Rome, he made dayly repayre vnto Rome, both in respect of profite, as to deale with Merchantes in matters of weight, and in respect of picaure, as to frequent the felowshyp of lusty young Gentlemen, whiche flozished in that Cite. Nowe it was his chaunce, as he strayed about the Streetes, to see a proper Gentlewoman named Horatia, sittynge at her fathers doore to take the ayre, and to recreate her selfe with the syght of those that passed by: and notwithstanding he had neuer seene her before, yet through the diuine power of loue, he was so blasted with her beautie, that he presently proclaimed her the soueraigne of his thoughtes, and gouernesse of all his doynges. And hauing passed by her wyse or thysle, with lookes shewing his loue, and salutations signifyng his suite, he could not be so satisfied, but banishyng bashfulnesse, he couragiously incountred her in this maner.

Gentlewoman, God saue you, and send you that whiche you wyshe, and to wyshe that whiche I woulde. Good Mistres, may it please you to knowe, that though my feete haue force to cary my body from this place, yet my hart wyl not suffer me to turne my head from beholdyng your sweete face, whiche is the cause that hath made me thus boldly to intrude my selfe into your companie. But seeing
your

your goodnesse agaynst my rudenesse, I doubt not but you will attribute it rather to abundaunce of good will, then to want of good behaviour, and rather take it for good meaning, then ill manner. But if it please you not thus freendly to interpret it, yet at least I beseeche you not to impute it to my boldnes, but to your owne beautie: For as the Larketaker in his day Net hath a glasse whereon while the birdes sit and gaze, they are taken in the Net, so your face hath such a glystering glasse of goodlynesse in it, that while I gazed thereon, I was caught in the snares of Cupide. Or as the Spider in her Webbe doth fast winde the litle Flie, so your beauty doth so fast bind me in the beames thereof, that I am fayne presently to peelde myself a Way to your good pleasure: humbly beseeching you to account of me, not accordyng to my desarts, whiche as yet are none, but accordyng to the loyal seruice whiche I faithfully bowe hereafter to do vnto you. Neyther meane I to craue other rewarde for my seruice, but onely that it wyl please you in good part to accept it. Horatia hauing harkened to this talke, with a certaine disdaine and solemne silence, made him this waspish answer.

Gentleman, this liberty of speache in you, sheweth the lightnesse of your loue, for as I haue hearde, those that loue most, speake least, as hauyng theyr cogitations conuersant in the contemplation of the Saintes whom they serue: but your smooch tale and fine stylled wordes shewe, that your practise is rather faignedly to pretende loue, then faithfully to loue. And for my part, I would not you should thynke me either so simple as to beleue your coloured words, either so ouergone in lyking of my selfe, but that I take the commendation which you geue me rather for triflyng mocking, then true meaning, and I promise you, I had rather you woult vse some other to exercise your eloquence on, then my selfe, for that I neyther lyke of your unlikely loue, neyther meane to be framed to your folly. Your comyng to me vpon no acquaintance, contenteth me wel yenough, for that I may leaue your company when I lyst: and so turned in at the doore from him. The Gentleman seeing her rigorousnesse to exceede his owne rudenesse, laying aside a litle more good maner, tooke her fast by the arme, desiring her to stay a woord or twaine, which he vntered to this effect.

O good Mistres, go not about to torment me so terribly, which longeth you so intirely, deprive me not of that sight, which doth only work my delight, absent not your selfe from hym, whom nothing vnder the

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Shunne pleaseeth, but your presence. And wheras you challenge my liberty of speech, may it like you to vnderstand, that though this sodein loue hath made me lose in a manner the remembraunce of my selfe, and caused me to be carelesse and negligent in al other affaires, though of neuer so great importance, yet the beholding of your seemely selfe doth so reuiue my senses, & quicken my spirites, that it maketh al my parts to do theyr part in praying for pittie, and praying your person: wherein if I shoulde be speechlesse, I might iustly be thought to spare the trueth, and spight your perfection. And that my loue is modest without mockyng, true without trislyng, and beherment without vanity. I take y^e heauens to witnes: & besydes, let this be practised for prooffe, that if it may please you to imploy me, you shal find me as speedy to ende my lyfe to doo you good, as redy to spend my time to do you seruice. Mary (sayth she) perchance so, for I thynke I shal finde you neyther speedy in the one, neyther redy in the other. But they that haue once passed the boundes of shamesfastnesse, may euer after lawfully be impudent, and you that haue begonne to scoffe and gybe, thynke by auctoritey you may consynue in it, such a one I deeme you to be, and so I account of you: and so lest my youth without doores. Who seeryng hymselfe so courtly accounted of, fel to ragyng with hymselfe in this maner.

Ah the brauery of these fyne Gydes, the more they are courted, the more they are coy, the more humbly they are sued vnto, the more lofty they looke. And if a man practise them in the way of marriage, good G D D what shewe of shamesfastnesse wyl they make? what visors of Virginitie wyl they put on? what coloures of continency wyl they set forth? what charynesse wyl they make of theyr chastitie? they neuer forsooth meane to marry, saying, that syngle life is the only sweete lyfe, that maryage was inuented rather for necessitie then for any goodnesse that is in it, that theyr peeres require no hast to maryage, and that if God would geue them grace, and theyr frendes would not force them to the contrary, they would neuer knowe what a man meaneth whyle they lyue. Whereas in very deede, they desire nothing more then mariage, neyther couet any thyng more then the companye of men. Againe, if a man making loue in way of mariage, do but so muche as touch one of these tender peeres, they crye, fye, away, away: but let one that is married, or one that meaneth not maryage, dally with them, why, they are as loose of theyr lyps, and as free of their flesh as may be. For let a man behaue hymselfe towardes them accordyng

to the common course of curtesye, he shal obtaine any thyng of them, for they know he is soone lost. If he be not soone loved: but let one direct his doopngs by the lyne of loue, and he drawne into great deapth of affection towardes them, why, they wil raigne lyke princes ouer him, yea they wyl make hym glad of one glaunce of good wyl geuen by the eye: for they know a litle thyng pleasech a foole, and they thynke him to fast hampered in folly, to geue them the slyp on the sodayne. And because they count the number of suiters a great testimonie of their beauty, and prooffe of theyr perfection, they vse twenty shiftes to haue (if it be possible) twenty suiters, some they feed with lookes, some with loue, some with promises, some with practises, some with bowes, some with biewes, some with trifling, some with truely, some with wordes, some with workes, some with kysses, some with curtesie, some with wit, some with wiles, some with sayth, some with fraude, some one way, some another, so that by theyr wylles they wil haue as many suiters as them selues haue sleighes to entertaine them. And yet these girles on Gods name are to young to haue an husband, they are loth to leaue suckyng theyr damme: but if I durst say my fancy, I am perswaded my dainty Dame whiche saith I do but dally and iest with her, if one came close to her in a corner, she woulde not refuse him in good earnest. But ah blasphemous beast that I am, to cast such deuylishe doubtess of her honestie, whose very countenance conteth continency in it, whose visage seemes to be without vice, & lookes without lust. Is it likely she wyl yeeld her body to be abused of any, who wyl not suffer her selfe to be vled by any? And she that wil not enter into modest matrimony, is it likely she wil fall into filthy fornication? No, I thinke her to be as free from folly, as I thinke my selfe farre from wisedome, who seeme to doubt of her honest dealing, because she wil not yeeld consent to my hasty meaning. What know I whether she be consecrated alreedy to some other saint, whiche if it be so, with what reason can I looke to reape any thing at her handes, but a repulse? For as gorged haukes wil stoupe to no lure: so a woman vowed alreedy to another man, the sicknesse of other suiters wil not cure. Or it may be thus, that as the Faulconer when he first draweth his hauke out of the Dew, geueth her washt and vnpleasent meates, to make her after lyke better of better meates: so perchaunce her policy be, first to feede me with bitter brothes, that hereafter dainty fare may moze delight me, and now to tolle and torment me with the rygourous stozmes of repulse, that hereafter the calme of her consent may

¶ ii

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the better content me. For spring tyme would neuer seeme so pleasant vnto vs, but by reason of the sharpe winter which went before: peace would not so much please vs, but by reason that war before spoiled and wasted our countrey. So that if she be coy of consent, to make me enioy the greater ioy, may I thinke my selfe misused? Agayne, would I haue her so light of loue, to peele to the first onset? No, she deserueth to be pursued with endles paine, yea & I wyl trauaile in continual toyle, but her good wyl I wyl attayne. Now as the good Spaniel, hauyng sprung the Partridge, ceaseth not to rounge the fieldes and beate the bushes, vntyl he haue retriued it agayne, to serue the hauke which flewe at it: so he, hauyng once seene this lady, sought al occasions to come to the sight of her agayne, and if it were possible surely to seaze vpon her. Now it pleased fortune to be thus freendly to further his purpose with this oportunitie.

There was in the citie a very sole mne wedding, sumptuously celebrated, where he by inquiry learned that his Mistres was, wherevpon he assembled his companions togeather, and prepared themselves the same night to go thither in a maske: and being come to the house, after they had marched vp and downe the great chamber, the first masker hauyng taken the bride, he being the second addressed himselfe to his Mistres with great deuotion, and when the sound of the instrumentes ceased, he entred into reasoning with her in this sort.

Good Mistres, you haue allowed to your lot in Steele of a masker a mourner, and for one to delight you with pleasant discourse, you shal haue one to weery you with rufull requestes: for you shal vnderstande, I am your careful Curatius, whom nothing but y consent of your good wyl can cure, and hauyng no other way to aspire to your speache, I thought best vnder this disguised sort to discripher plainly vnto you the constancy of my goodwyl towardses you. And if I coulde in woordes set forth but halfe the heauynesse whiche synce the fyrst sight of you hath sunke into my brest, I hope your hart woulde not be so harde frozen, but that the shynyng Sunne of pittie woulde thawe it agayne. For if plaintes may prooue my payne, I haue styl continued in careful cryes: if sighes may shewe my sorowe, the smoke of them hath reached to the skyes: if teares may try my trueth, the water hath flowen as a flood from my eyes. And as these thynges haue passed heretofore to my payne, so if hereafter the shedding of my blood may shewe my constancy, or worke your contentation any way, assure your selfe I wyl be so prodigal thereof, that your selfe shal haue
iust

first cause to say, I lpyed onely to ferre you, and dyed to doo you good. By this tyme the instruments souned another measure, at the ende whereof she began to reply in this sort.

Syr, I am sorry you haue taken so great payne for so lyttle thanke, for yf the ende of your maske be to make me march vnder Venus banner, yea or lunoos epyther, your successe wyl be suche that you shall haue cause to count this your labour lost, and that you haue cast away so muche cost. And for my part, I promyse you, I had rather haue been matcht with a mery masker, then a leude louer: for the one myght delyght me, whereas the other dooth but spyght me. And yf (as you say) you maske without myth, so assure your selfe on the other syde, I daunce without delyght: neyther can it but greatly greene me to be troubled with so unreasonable a suitor, whom no reasonable answere wyl satisfie. This rigorous reply of his Mistres conuerted hym from a Masker to a Summer, for he was stroke so dead herewith, that the vse of his tongue bitterly fayled hym. But at length, beyng come to hym selfe agayne, he entred into this vehemency with her.

O Gentlewoman, suffer not the bryght sunne of your beautie to be eclipsed with crueltie: contaminate not your cunlynesse with roynesse: remember beautie and cunlynesse continue not, whereas curtesie and clemensie remayne for euer. Consider that vertue is the true beautie whiche carpeith commendation with it at all tymes, whiche maketh men loue those whom they haue neuer seene, and whiche supplyeth all other wantes whatsoeuer. Dyd not Antonius (that lustie gallant of this citie) prefer Cleopatra that blacke Egyptian, for her incomperable curtesie, before all the blaspyng starres of this citie? And dyd not the pleasant knight Perley, in respect of her vertue, fetch Andromeda from the blacke Indians? Whereby you see that bounty before beautie is alway to be preferred. Whiche bounty I beseeche you imbrace, both to preserve my lyfe, and your owne good name. Alas, what renoune shall you reape by kyllyng cruelly hym that loued you intirely? What glory shall you geat by dyspyng into dyspayre, hym that was drawen into desyre towards you? No, pitty is the onely pathway to prayse, and mercy is the meane to make you immortall. At the ende of the next measure, she replied in this sort.

Why Gentleman, doo you thynke it crueltie, not to condescende to the requestes of euery one that maketh loue? Doo you count it

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vice, not to peelee to the assaults of every lasciuious young man? Do you make so meane account of mariage, that you thinke it meete for a mayde so rashly to enter into it, without sufficient knowledge of your selfe, ignorant of your lyfe and conuersation, not knowyng your state, parentes, or friendes againe, without the consent of my friendes, without their good wyll and furtheraunce, and, whiche is most of all, without myne owne loue and lpyng? No, I wyll haue more tryall of hym whom I meane to marrie, then I haue had of you, and I wyll feele in my selfe more feruent affection towardes hym, then as yet I doo beare you. You must consyder it is not for a day, or a peere that a man and wyfe must continue togeather, but euen for the whole terme of their lyfe: and that they may not for any respect chaunge, be- yng once chapyed togeather, but must remayne content the one with the other in solace and in sorowe, in sicknesse and in safenesse, in plenty and in penurie. Weigh agayne, that the happie lyfe of the wyfe onely consisteth in the loyal loue of her husbande, and that she reposeth her selfe onely in the pleasure she hath in hym. She for the most part sitteth styl at home, she hauketh not, she hunteth not, she diceth not, she in a manner receueth no other contentation, but in his company. He is the onely play whiche pleaseeth her, he is the onely game whiche gladdeth her, he is the feelde she delyghteth to walke in, he is the forest she forceth to hunt in. So that in my iudgement, in takyng a husbande, no heede can be too wary, no choyce too chary. And therefore you must make account, that mariage is a matter neyther so rashly to be required as you doo, neyther so easely to be graunted as you would haue me to do. And yf you adhibite any credite to my counsaile, I woulde wythe you to sowe the seede of your suite in a more feryll soyle, for in me no graftes of graunt, or flowers of affirmyng wyll by any meanes growe, but only double denials, and ragged repulles. His reply hereto, with diuers other discourses whiche passed betwene them, I wyll omit, lest I shoulde weery you with the weery toyle whiche he made of it. And besydes, I woulde not you should take example by her, to hang of so strangly, when you are sued to so humbly: & not to faint dyslyking so deeply, when in deede you loue intirely. For notwithstanding all his earnest suite, he coulde not receiue so muche as one good worde of good wil. At length, the dauncing being done, the banquet was begunne, wherupon their talke ceased, but his loue dayly increased: insomuche that he fully resolved with hymselfe (hoppyng thereby somewhat to be eased of his grieve) to forsake cuntrye, friends,

friendes, luyng, and al that he had: And thereupon wrote a letter vnto her, to this effect.

Seeing (most merclesse Distres) neyther my person can please you, neither my luyng lyke you, neither my calling content you, neyther my singuler affection towarde you cause you to requite it with lyke loue, I meane vtterly to abandon the place of your abode, and to bestowe my selfe in some suche farre countrey, whycher not so muche as the report of your vertue and beaultie shall come: hopping thereby somewhat to appease my payne, and allwage the rigour of my ragging loue. For as the sense of seeing is most sharpe: so is that paine most pinching, to see the thing one seeketh, and can not possesse it. Lyke as the Greyhounde is greeued to see the Hare, if he be kept in flippe, and the Hauke the Partridge, if she be tyed in lynes, and as the common saying is, that whiche the eye seeth, the hart greeueth: Lykewyse to heare of your happie mariage with some other, woulde be litle better then death vnto me, to thinke any other shoulde inioy that. whiche by lawe of loue is proper to my selfe: and to heare of your unlucky linking with any, woulde be death it selfe vnto me, to thinke that my ony ioy shoulde liue in anoy. Therfore I thinke the best way to mitigate my martirdome, is to absent my selfe from both hearing and seeing. I coulde reauce my selfe of lyfe, and so rid my selfe of strife, but alas to imbue my handes with mine owne blood, would but bring to my body destruction, to my soule damnation, to my freendes desolation, and to your selfe defamacion. Whereas by continuing my careful life, I may at least or at laste make manifest the constancie of my loue to the whole worlde, and some way inploy my selfe to do you seruice. For assure your selfe this, that what land soeuer I shal lodge in, my hart and body shal be dedicated to do you duty and seruice. And thus redy to goe seaward, I stay onely to know whether it stande with your good pleasure to commaunde me any seruice.

yours while he is, Curatius.

Horatia hauing read this letter, and thinking he had sufficiently sounded the depth of his deuotion towards her, returned him this comfortable answer.

Albeit sir, I nothyng doubt of your departure out of your countrey, for that nothyng is moze deere to any man then his owne native soyle, and besydes I knowe you vse it onely for a meane to moue me to merrie: yet to confesse the truely, the secret good will whiche long since I haue borne you, will not suffer me to conceale from you any longer
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the secretes of my thoughtes. Therefore you shal vnderstande I haue not vsed this strangenesse towardes you, for that my mynde hath been estranged or alienated from you, but onely to trye the truethe of your good wyl towardes me. For yf for one repulse or two (lyke an yf hounde, whiche for one losse or twayne geueth ouer the chace) you woulde haue geuen ouer your suite, I myght haue iudged ryghtly, that you had lotied but lyghtly. But now I see you continue to the ende, there is no reason but you shoulde be saued, yf I may learne it sayyng, the hauyng of so woorthesse a wyfe as my selfe. But assure your selfe this, I haue not shewed my selfe heretofore in loue so colde and faynt, as hereafter you shal fynde me in affection seruent and saythfull. I thynke your labour shall be lytle to geat my freendes good wyl: for yf they iudgement agree with myne, they wyl thynke you woorthy of a woorthier wyfe, and rather thankefully accept you, then daynfully delay you. Thus redy to restoare the iniury I haue doone you, with any curtesie conuenient to my maydenly estate, I ceasse, not ceassyng dayly to recorde the deapth of your good wyl in the bottome of my hart, and endeuouryng by al meanes possible to shew my selfe thankeful for the same.

Yours, and her owne, if yours. Horatia.

This letter so louyng, so vnloked for, so sweete, so sodayne, rased hym from heauinesse to happinesse, from hel to heauen, from death to lyfe. And presently hereupon he procured her parentes consent, who were so wyllyng thereto, that they gaue hym great thankes that it woulde please hym to match in theyr stocke and kynred, thynkyng perchauce that he had been a man of a hygher calling then in deede he was, and prayed to God that theyr daughter myght become a wyfe woorthy of suche a husband. And thereupon the day of the solemnizing of the mariage was appoynted, but many thynges (as the sayyng is) happen betweene the cup and the lyp, many thynges chaunce betweene the boorde and the bed: man purposeth, and God disposeth, and it is the fashion of fortune commonly thus to frame, that when hope and hap, when health and wealth, are hyghest, then woe and wracke, disease and death, are myghest. For in this maner it happened this mariage to be marred. There arose a quarrel betweene the towne of Albani, and the citie of Rome, which not with woordes, but onely with weapons must be decided: great hurly burly there was in epyther towne, nothyng but war, war, war, the Cannons roard, the barbed horses neyghed, the glytteryng armour shyned, yf boystrous byls & pearcyng pikes pressed foreward, the darts were dycted, the bowes were bent, the

the women wept, the children cryed, the Trumpets sounded Can-
ra, the Drummes stroke vp the mournful marchyng forward, and the
souldiers on both sydes marched in battel aray vnto the fiede. A-
mongst whom Curiaius, as one of the most couragious captaines, &
boldest bloods of the Albanes, was the foremost. But to leaue the bat-
taile, and to come to the conflict which Horatia had with herself when
she heard her beloued was in armes agaynst her citie: She fel forsooth
to reasoning with herselfe in this sort.

O most doubtful distres that euer poore damsel was dyuened to. For
whom shal I offer vp sacrifice, for whom shal I make my vowes: for
whom shal I pray for victorie: to whom shal I wyshe the ouerthrow:
on the one syde fighteth my freend, on the other side my father: on the
one syde the citie wherein I am, is in danger to be sacked, on the other
syde the to done whyther I must go, is in perill to be spoyled: on the one
side I am lyke to loose my loue, on the other syde mine owne lyfe. So
that I knowe not to whether part I ought to encline in hart. No can:
Why, a woman ought to forsake father and mother, and folow her hus-
band. But, ought any thyng to be more sweete vnto me then the citie
wherein I was borne: why, ought not his Citie to be counted myne,
we beyng both one fleshe: But life is sweete to every one, full lowe
God knoweth to me, without his loue and lyfe: So that if my wyl
might worke effect, I would rather wish that of the two, Rome might
runne to ruine. But alas dareth he lay siege to the citie wherein I
am: Is he not afraid to ouerthrow the house that harboureth me: doubt-
eth he not least some peece should pearce my tender breast: Yes no
doubt of it, he deeply doubterh it: but alas, they that are bounde, must
obey, he must folow of force his general captayne, vnlesse he wyl
incurre the suspition of cowardlinesse, or treason, or both: Lyke as V-
lisses was greatly defamed, because he faigned himselfe to be mad, for
that he would not go to the siege of Troy. No, God shield my Curia-
tius from shame, God send him either freendly to enter into the citie,
al quarrels being ended, and truce taken, either baliantly to venture
into the citie, and with triumphant armes to embrace me. By this time
both the armies were met, and to auoide the effusion of blood, the gene-
ral Captaynes entred into this agreement. There were in either ar-
my thre brothers, of great courage and countenaunce, the Ro-
manes were named Horatii, brothers to the Gentlewoman be-
fore spoken of, the Albanes were called Curiatii, whereof one
was the Gentleman before mencioned. Now it was concluded, that

Curiaius and Horatia.

these brothers on both sides should by dint of sworde stike the strife betweene these towne: and if the Horatii conquered the Curiaii, that then the Albanes should remayne under the rule and Empire of the Romanes: if otherwise, then otherwise. Whereupon these sixe valiaunt Champions at the sound of the Trumpets entred the lists, and fell to furious fight: within short tyme two of the Horatii were slayne, and al the three Curiaii wounded: the Romanes remayning alone to withstand three, retired somewhat backe, to the intent to syngele his enemies one from another, which doone, he slue them al one after another. This valiant victory achieved, with great ioy and triumph he returned into the citie, & amongst the rest redy to receiue him was his sister Horatia, who knew nothing perticulerly of that which was done in the field, but only that the Romans were victors. But seeing a far of about her brothers shoulders & coate armour of her Curiaius, which she herselfe with needle worke had curiously made, beyng thereby fully assured of his death, she was driuen into these doleful playntes. O heauens, what hellysh sight do I see, far more dolorous & dangerous then monstrous Medusæes head: And is my Curiaius slayne: then care come cut in sunder my corps, then dole deliuer me to the dreadful darteres of death. For what life (alas) in this lyfe is to be counted lyfe, without his lyfe and loue: for so to lyue, is not to liue: why should I long any longer to lyue: What ioy in this common ioy can I count ioy, and not hymniuiou, who was my only ioy: No though the whole citie sing in triumph, I must sorow in torment: though the Romans bawnt of victory, I must complayne of ouerthrowe: though they flourish in prosperie, I must fade in aduersitie: though they swym in blisse, I must bathe in bale: though they lyue in peace, I must leade my lyfe in war: though they possesse pleasure, I must pyne away in payne. For my triumph, my victory, my prosperie, my blisse, my peace, my pleasure is perished: Dea now my marryng is turned to mourning, my wedding to weeping, my wealth by warre is wasted, my floure of ioy by the cold frost of cankered fight is defaced. Dea what floure can flourish where no Sunne doth shyne. What Sunne can shyne inclosed close in earth: my Sun alas is dead, and downe for euer rising agayne, and the world with me is at an end, and doone for euer ioying againe. Alas worth the cause, the quarrel, the conflict, that brought my Curiaius to this carelesse case. O woulde to God my citie had been sacked, my friendes spoyled, and my brothers brought to bane, rather then my Curiaius should haue come to this careful ende. O brother thou hast
not

not only slayne thy foes, but thy friendes. thou hast not only kyled Curatius, but thou hast wounded thine owne sister to death. Her brother passing by her, and hearing her heauy plaintes, being therewith rapt into great rage, and with pride of the victorie almost besides himselfe, drew his sword, forgettyng all lawes of nature and humanity, thrust his sister therewith to the hart, saying, Beat thee hence to thy kinde spouse with thy unkynde loue, who forgettest thy brothers that are dead, thy brother that is alque, and the conquest of thy countrey: and so come it to euery Roman that shal lament the death of an enimie to the Romans.

You haue hearde (Gentlewomen) that one harmefull hand, made a hand of two harmelesse wightes, and that hande had hanged himselfe to, if his father by his pittiful petition had not purchased his pardon. Now I would heare your iudgementes, to whom you thynke this lamentable ende of these louers ought to be imputed. Surely I thynke Horatia chiefly in fault, for holdyng of so long before she woulde accept and acknowledge the loue of her beloved. For if she woulde by any reasonable suite haue been wonne, they had been maried long tyme before this warre begunne, they had dwelled quietly togeather in Albania, and Curatius beyng a married man, should not haue ben prest to the warres, but shoulde haue been suffered to trye his manhood at home with his wyfe. So that her lingring loue, hastened her and his death, her selfewyl, wrought her selfe and hym wacke. And for her brother, his offence was litle, for in killing Curatius, he procured conquest to his Country, and commendation to him self: and in killing his Sister, he eased her of so much labour, and saved her soule from damnation: For he knewe she woulde desperately do her selfe to death, and consydering the mysery she was in, thought he coulde not do her a greater pleasure, then to cause her to dye for her Curatius his cause.

Nowe I am by this story to admonyshe you vertuous Virgins, which looke so lustyly on them whiche serue you dutifullly, whiche lyghtly account of those mariages, which your parents (greatly tendering you) do tender vnto you, which dyspue of with delays those which are drawen into deepe desyre towards you, to marke the ende of her finenesse, and see what was due to her daynty delays. And if you repose any credite in my counsaile, I woulde neuer wyshe you to couet to contynue maydes, or to keepe your Virginitie so long. It is a Jewel hard to be inioyed with ioy, it is a Pearle hard to be preserued from peryll. Therefore to auoyde inconueniencies, take tyme in tyme, let not slip occasion, for it is baulde behynde, it cannot be pulled backe

At

again

Cephalus and Procris.

agayne by the heare. Wary whyle you are young, that you may see your fruite flourish before your selues fade, that you be not in doubt or dispaire of hauing children, or in danger of your lyues in hauing children, that you may haue great tyme to ryd a great many of husbantes, that no day may passe without dalliance, that you be not thought vnwise in refusing good offers, that you be not iudged disdainful in contemnyng those whiche are worthy of you, that with Daphney you be not turned to trees for nicenesse, with Anaxarete to stones for cruellenesse, and with Horatia hurt not your selues and your freendes with dayntinesse.

Cephalus and Procris.

Cephalus a lusty young gallant, and Procris a beautiful gyrl, both of the Duke of Venice Court, become eche amorous of other, and notwithstanding delays procured, at length are matched in marriage. Cephalus pretending a farre iourney and long absence, returneth before appointed tyme to trye his wyues trustinesse. Procris falling into the folly of extreme ielousie ouer her husband, pursueth him priuily into the wooddes a hunting, to see his behauiour: whom Cephalus hearyng to rustle in a bushe wherein she was shrouded, and thinking it had been some game, slaieth her vnwares, and perceiuing the deede, consumeth himselfe to death for sorow.

It is the prouident policy of the diuine power, to the entent we should not be to proudly puffed up with prosperitie, most commonly to mix it with some sore sops of aduersity, and to appoynt the reuer of our happines to rume in a streame of heauinesse, as by al his benefits bountifullly bestowed on vs, may be plainly perceined, whereof there is not any one so absolutely good and perfect, but that there be inconueniences as wel as commodities incurred thereby. The golden glisteryng Sunne, whiche gladdeth al earthly wightes, parcheth the Summers greene, and blasteth theyr beautie which blaze theyr face therein. The fyre, which is a most necessary element vnto vs, consumeth most stately towres and sumptuous cities: the water, whiche we want in euery thing we do, deuoureth infinite numbers of men, and huge heapes of treasure and riches: the ayre, whereby we lyue, is death to the diseased or wounded man, and being infected, it is the cause of al our plagues and pestilences: the earth which peeldeth foode:

foode to sustaine our bodyes, yeeleth poison also to bane our bodyes: the goods which do vs good, oftentimes worke our decay and ruine: chilsen which are our comfort, are also our care: mariage, which is a meane to make vs immortal, and by our renewing offspring to reduce our name from death, is accompanied with cares in number so endlesse, & in cumber so curelesse, that if the preservation of mankind, and the propagation of our selues in our kinde, did not prouoke vs thereto, we shoulde hardly be allured to enter into it. And amongst al the miseries that marche vnder the ensigne of mariage, in my fancie there is none that more tormentes vs, then that hateful Welhounde Ielousie, as the history which you shal heare, shal shewe.

You shal vnderstand, in the Dukes court of Venice, spent his time one Cephalus, a Gentleman of great calling, and good qualities, who at the first time he insinuated hym selfe into the societie of the Ladies and Gentlewomen, made no special or curious court to any one, but generally vied a dutiful regard towardes them al, and shewed himselfe in sport so pleasaunt, in taske so wittie, in maners so modest, and in al his conuersation so comely, that though he were not specially loued of any, yet was he generally liked of al, and though he himselfe were not specially vowed to any, yet was he specially viewed of one, whose name was Procris, a proper Gentlewoman, descended of noble parentage. And though at the first her fancy towardes him were not great, yet she seemed to receiue more contentation in his company, then in any other Gentleman of the troupe. But as material fire in short tyme groweth from glowing coales to flashyng flames: so the fire of loue in her, in short tyme grew from flytting fancy to firme affection, and she began to settle so surely in good wil towardes hym, that she resolved with her selfe, he was the onely man she woulde be matched to, if she were euer married. And being alone in her lodging, she entred with her selfe into this reasoning.

How vnequally is it prouided, that those which worst may, are diu-
uen to holde the Candle? That we which are in body tender, in wit
weake, by reason of our youth vnskilful, and in al thinges without ex-
perience, shoulde be constrayned to beare the loadsome burden of loue,
whereas riper peeres, who hath wisdom to wield it, and reason to re-
presse it, are seldome or neuer oppressed with it? Good God, what fiery
flames of fancy do fry within me: what desyre? what lust? what hope?
what trust? what care? what dispayre? what feare? what fury? what for-
me. which haue alwayes lyued free and in pleasure, to be tormented
therewith,

Cephalus and Procris.

therewith, seemeth lytle better then the bytter pangues of death. For as the colte, the first tyme he is ridden, sauffeth at the snafle, and thinketh the bit most bytter vnto hym: so the yoke of loue seemeth heauy vnto me, because my necke neuer felt the force thereof before, and now am I first taught to drawe my dayes in dolour and griefe. And so much the lesse I like this lot, by how much y lesse I looked for it, and so much the more sower it is, by how much the more sodayne it is. For as the Birde that hops from bough to bough, and uttereth many a pleasaunt note, not knowing how neare her destruction draweth on, is caught in snare, before she be ware: so, whyle I spent my tyme in pleasure, asloone playing, asloone parlyng, now dauncyng, now dallyng, some tyme laughyng, but alwayes loyterynge, and walkyng in the wyde fieldes of freedom, and large leas of libertie, I was sodenly inclosed in the strayte bondes of bondage. But I see, and I sigh and sorowe to see, that there is no cloth so fine, but moathes wyl eat it, no iron so harde, but rust wyl fret it, no wood so sound, but wormes wyl putrisie it, no metall so course, but fire wyl purisie it, nor no Mayde so free, but loue wyl byng her into thraldome and bondage. But seeyng the gods haue so appoynted it, why shoulde I resist them? seeyng the destinies haue decreed it, why shoulde I withstand them? seeyng my Fortune hath framed it, why shoulde I frowne at it? seeyng my fancy is fast fixed, why shoulde I alter it? seeyng my bargayne is good, why shoulde I repent it? seeyng I lose nothyng by it, why shoulde I complayne of it? seeyng my choyce is right worthy, why shoulde I mislike it? seeyng Cephalus is my Sainct, why shoulde I not honour hym? seeyng he is my toy, why shoulde I not intoy hym? seeyng I am his, why shoulde he not be myne? yes Cephalus is mine, and Cephalus shal be mine, or els I protest by the Heauens, that neuer any man shal be mine.

Euer after this she obserued all oportunities to geue hym intelligence, as modestlye as she myght, of her goodwyl towardes hym. And as it happened a company of Gentlewomen to sit talkyng together, they entred into commendation of the hystories whiche before had been tolde them, some commendynge this Gentlemans Roies, some that, accordyng as theyr fancy forced them, but Procris seemed to preferre the histories of Cephalus, both for that (sayth she) his discourses differ from the rest, and besydes, that mee thinkes the man amendeth the matter muche. Cephalus, though out of sight, yet not out of hearpyng, replied in this sort. And surely (Gentlewoman) the man thyngketh himselfe muche mended by your commendation, and as-
sure

Cephalus and Procris.

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sure your selfe, you shal as redily commaund him, as you curteously commend him.

The Gentlewoman blushing hereat, sayd, she thought he had not been so neere, but touching your answere (sayth she) I haue not so good cause to commaunde you, as commend you: for as I thinke you wel worthy of the one, so I thynke my selfe far unworthy of the other: but be bolde of this, if at any tyme I commaunde you, it shall be to your commoditie: I can not (sayth he) but count your commaundement a commoditie, onely in that you shal thynke me worthy to do you seruice: neyther wyl I wyshe any longer to lyue, then I may be able, or at least willing, to doo you due and dutifull seruice. Of sir (sayth she softly vnto hym) it were in my power to put you to suche seruice as I thought you worthy of, you should not continue in the condition of a seruant long, but your estate should be altered, and you should commaund another whyle, and I woulde obey. It shal be (good Mistres sayth he) in your power to dispose of me at your pleasure, for I wholly commit my selfe to your curtesie, thynking my estate more free to serue vnder you, then to raigne ouer any other whatsoeuer: and I shoulde count my selfe most happy, if I myght either by seruice, duty, or loue, counteruayle your continual goodnesse towards me. Upon this the company brake of, and therewith they talke. But Cephalus, seeing her goodwyl so great towards hym, began as fast to frame his fancie towards her, so that loue remayned mutuall betweene them. Whiche her father perceyving, and not lykynge very well of the match, for that he thought his daughter not olde yenough for a husbände, nor Cephalus ryche yenough for such a wife, to breake the bond of this amitie went this way to worke. He wrought so with the duke of Venice, that this Cephalus was sent post in ambassage to the Turke, hoping in his absence to alter his daughters affection. Which iourney, as it was nothing ioyfull to Cephalus, so was it so painefull to Procris, that it had almost procured her death. For being so warely watcht by her waspish parents, that she could neither see him, nor speake with him before his departure, she got to her chamber window, & there heauily behelde the Ship wherein he was sorrowfully sayling away: Whea she bent her eyes with such force to behold it, & she saw y ship farther by a mile, then any els could possibly ken it. But when it was cleane out of her sight, she sayd, Now farewell my sweete Cephalus, farewell my ioy, farewell my life: ah if I myght haue but geuen thee a careful kisse, & a fainting farewell before thy departure, I shoulde haue ben the better able to abide thy abode from me,
and

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and perchaunce thou wouldest the better haue minded me in thy absence, but now I know thy wyl, wil wauer with the windes, thy sayth wil fleete with the flooddes, and thy poore Procris shal be put cleane out of thy remembraunce. Ah, why accuse I thee of vncostancie? No, I knowe the seas wyl first betrye, before thy sayth from me shal flye. But alas, what shal constancy preuaile, if thy life do falle? He thinkes I see the boyling waues like a huge armie to assaile the sides of thy Ship, me thinkes I see the prouling pirates whiche pursue thee, me thinkes I heare the roaring cannons in mine eare whiche are shot to sinke thee, me thinkes I see the ragged rocks which stand redy to reare thy Shipp in sunder, me thinkes I see the wild beastes which rauenously run with open mouthes to deuoure thee, me thinkes I see the theues which rudely rush out of the woods to robbe thee, me thinkes I heare the troblesse Turkes enter into conspiracy to kyl thee, me thinkes I feeble the furious force of theyr wicked weapons pitiously to spoyle thee. These sightes & thoughtes, depriued her both of sleepe, and thinking, for she fel herewith downe dead to the ground: & when her waytyng woman could not by any meanes reuiue her, she cryed out for her mother to come helpe: who being come, & hauing assayed al the meanes she coulde for her daughters recovery, and seeing no signe of lyfe in her, she fel to outrageous outcries, saying, O vniust goddes, why are you the auethours of suche vnnatural and vncimely death? O furious feende, not God of loue, why dost thou thus deuillishly deale with my daughter? Ten times cursed be the time that euer Cephalus set foote in this Court. At the name of Cephalus the mayde began to open her eyes, whiche before death had dazeled, which her mother perceiuyng, sayde, Beholde daughter, thy Cephalus is safely returned, and come to see thee. Wherewith she start from the bed whereon they had layed her, and starpyng wiloly about the chamber, when she coulde not see hym, she sunke downe agayne. Now her parentes perceyuing what possession loue had taken in her, thought it labour lost to endeavour to alter her determination, but made her saythful promise she shoulde haue theyr furtherrauce & consent to haue her Cephalus to husbände at his returne, wherewith she was at length made strong to indure the annoy of his absence. It were tedious to tel the prayers, the processions, the pylgrimages, the sacrifices, the vowes she made for his safe returne: let this suffice to declare her rare good wyl towardes hym, that hearyng of his happy comyng towardes the Courte, she feared leaste his sodayne syght woulde byng her suche excessive delyght, that

that her senses should not be able to support it, and therefore got her into the highest place of the house, and beheld hym comming a far off, & so by litle and litle, was partaker of his presence, and yet at the meeting, she was more free of her teares, then of her tongue, for her greetting was only weeping, woordes she could say none.

Cephalus inflamed with this her vnsaigned loue, made al his friends he could to hasten the marryage betwene them. But the olde saying is, hast maketh wast, and bargaines made in speede, are commonly repented at leysure. For maried they were, to both theyr inexplicable ioy, which shortly after turned to both theyr vnspeakable annoy. For the encrease is smal of seede to timely sowing, the whelps are euer blind that dogges in hast do get, the frutes ful soone do rot, which gathered are to soone, the mault is neuer sweete, vnlesse the fyre be soft, & he that leapeth befoze he looke, may hap to leape into his brooke. By meanyng is this, that Cephalus his share must needes be sorow, who would so rashly and vnduisedly enter into so intricate an estate as wedlocke is. The Philosophers wyl vs to eate a bushel of Salt with a man, befoze we enter into strict familiaritie with hym: but I thynke a whole quarter litle penough to eate with her, with whom we enter into suche a bond that only death must dissolue. Which rule if Cephalus had obserued, he had preserued himselfe from most irksome inconueniences. But he at al aduutures ventred vpon one, of whom he had no trial, but of a litle trifling loue. I like but litle of those mariages, which are made in respecte of ritches, lesse of those in respect of honours, but least of all, of those in respect of hasty, foolish, and fond affection. For, soone hot, soone colde, nothyng violent, is permanent, the cause taken away, the effect banisheth, and when beauty once fadeth (whereof this light loue for the most part aryseth) good wyl straght fayleth. Well, this hot loue she bare hym, was the onely cause of his hasty and beaue bargayne, for womanlines she had none (her peeres were to young) vertue she had litle (it was not vled in the Court) modesty she had not much (it belongeth not to louers) good gouernment and stayed wyl she wanted (it is incident to few women) to be short, his choyse was rather grounden vppon her goodlynesse then godlynesse, rather vppon her beautye, then vertue, rather vppon her affection then discretion. But such as he sowed he reapt, such as he sought, he found, such as he bought, he had, to wylt, a wyles Wench to his wyfe. Therefore I would wylth my freends, euer to sow that which is sound, to seeke that which is sure, to buye that which is pure. I meane, I would haue them in the choyse of

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such choyce ware,cheerfly to respect good conditions and vertue: that is the only seede whiche wyl peeelde good encrease, that is the only thyng worthy to be sought,that is the onely thyng which cannot be to dearely bought. And who soener he be,that in any other respect what-soeuer,entreth into the holy estate of matrimonte,let hym looke for no better a pennyworth then Cephalus had, which was a lothsome lyfe, and a desolate death. For within a yere or two after they had been married,his fancy was in a manner fully fed, and his disordinate desyre of her began to decay,so that he began playnly to see,and rightly to iudge of her nature and disposition,which at first the parcialitie of his loue,or rather outrage of his lust,would not permit hym to perceyue. And seeing her retchles regards and light lookes,which she now vnto wardes al men, remembryng therewithal how lyghtly he hym selfe wonne her,he began greatly to doubt of her honest dealing towards hym: and hauyng occasion of a far iourney, and long absence from her,he wrought this practise to trye her trueth. He tolde her,his abode from her must of necessitie be fourty weekes: but at the halfe yeeres end,by that tyme his heare was wylde growen, he apparrelled hym selfe altogether contrary to his wonted guise, and by reason of his heare so disguised hym selfe,that he was not knowen of any:which doone, his necessarie affayres dispatched,he returned into his owne countrey,and came to his owne house in maner of a stranger which trauayled the countrey, where he founde his wyfe in more sober sort then he looked for,and receyued such courteous entertaynement, as was conuenient for a guest. Hauing sojourned there a day or two, at conuenient tyme he attempted her chastitie in this sort.

If (faire Gentlewoman) no acquaintance might fully craue any credit,or litle merites great meede,I would report vnto you the cause of my repayre,and craue at your handes the cure of my care: but seeing there is no lykelyhood that either my wordes shalbe beleued, or my woe releued,I thynke better with payne to conceale my sorowe, then in vayne to reueale my suite. The gentlewoman somewhat tickled with these triflyng wordes, was rather desirous to haue hym manifest the misterie of his meaning, then willyng he should desist from his purpose,and therfore gaue him this answer.

I am(Sir)of opinion,that credite may come diuers wayes besydes acquaintance,and I my selfe haue knowen much good doone to many without desert:and therfore if your wordes be true, and your desire due,doubt not,but you shal be both credited,and cured.

For

For the truthnesse of my wordes (saith he) I appeale to the heauens for witness, for the duenesse of my desire, I appeale to your curtesy for iudgement. The wordes I haue to utter, are these.

There chaunced not long since to trauaile thorow the countrey wherein lyeth my lyuing, a Knight, named Cephalus: and though the report of the porte and house whiche I mayntayne be not great, yet it is such, that it sendeth me many guesles in the peere: it pleased this Cephalus to sojourn the space of thre or foure dayes with me, and in way of talke, to passe away the tyme, he made relation at large unto me of his countrey, of his condition & state, of his special place of abode & dwelling, of his landes & lyuing, and such lyke. I demaunded of hym whether he were married, saying, Al those thynges before rehearsed, were not sufficient to the attayning of a happy lyfe, without a beaurifull, sayre, and louyng wyfe. With that he fetch a deepe sigh, saying, I haue (Sir) I would you knew, a wyfe, whose beautie resembleth the brightnesse of the Sun, whose face doth disgrace al the ladyes in Venice, yea Venus herselfe, whose loue was so exceeding great towards me, that before I was married vnto her, hauing occasion to go in Ambassage to the Turke, she almost died at my departure, and neuer was rightly reuiued tyl my returne. Good God, said I, how can you be so long absent from so louing a wyfe? How can any meate do you good, which she geueth you not? How can you sleepe out of her armes? It is not lawfull (saith he) for euery man to do as he would, I must do as my businesse byndeth me to do. Besides that, euery man is not of lyke minde in like matters. Lastly, it is one thing to haue been happy, it is another thing to be happy. For your businesse (said I) it seemeth not to be great, by the good company, which I thank you, you haue kept me this foure dayes: For your mind, I know no man that would willingly be out of the company of such a wyfe: For your present happynesse, in deede it may be your wyfe is dead, or that her loue is translated from you to some other. No (saith he) she liueth, & I thinke loueth me: but what good doth golde to hym that careth not for it? And can you (said I) not care for such a golden Gyle? Then may I say, you haue a wife more sayre then fortunate, and she a husbande, more fortunate then saythful. Alas (saith he) with teares in his eyes, it is my great care that I do so litle care, but no more hereof I beseech you. But my blood being inflamed with the commendation whiche he gaue to your beautie, and ppytyng your ease to haue so carelesse a husbande ouer you, I lay very importunately vpon hym to impart the whole

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matter vnto me, and with much ado I wroong these woordes from him. Sir (saith he) I shal desire you to impute my doings not to my fault, but to the fates, and to thynke that whatsoeuer is doone ill, it is doone agaynst my wyl. As it so, that I remayned married with my wyfe the terme of two whole peeres, what tyme I dyd not only make of her, but I made a goddesse of her, and rather doltishly doated on her, then duly loued her: now whether it were the punishment of the gods for my fond Idolatry committed vpon her, or whether they thought her to good for me, or whether the destinies had otherwise decreed it, or whether loue be lost when fancy is once fully fed, or whether my nature be to lyke nothyng long, I know not, but at the two peeres ende I began sodaynely in my hart to hate her as deadly, as before I loued her deeply: yea her very sight was so lothsome vnto me, that I coulde not by any meane endure it. And because her freendes are of great countenance, & I had no crime to charge her withal, I durst not seeke deuorcement, but priuily parted from her, pretending vrgent affayres whiche constrained me therto. Hereafter I meane to bestow my selfe in the wars vnder the Emperour, not minding to returne while she lyueth. And for my maintenance there, I haue taken order secretly with my freendes, to conueigh vnto me peereley the reuenues of my land. Thus crauing your secrecy herein, I haue reuealed vnto you my carefull case. The strangenesse of this tale made me stand awhile in a maze, at length I greatly began to blame his disloyalty, to conceyue without cause so great dysliking, where there was so great cause of good liking. But Gentlewoman, to confesse the trueth vnto you, my loue by this tyme was so great towarde you, that I neuer perswaded him to returne vnto you, meanyng my selfe to take that payne, and knowing hym better lost then found, being no better vnto you. Shortly after this he departed from me towarde the Emperours court, and I tooke my iourney hyther as you see. And this is the tale I had to tel you.

Procris hauing heard this forged tale, with diuers alterations & sundry imaginatiōs with her self, sometime fearing it was true, for that he rightly hit diuers pointes which had passed betwene her husband & her, sometime thinking it false, for that she had firme confidence in her husbands faith & loyalty towarde her, as soone casting one likelyhood one way, as soone another, another way: at length fully resoluynge with her self that his woordes were vtterly vntreue, she replied vnto the in this sort.

Good God, I see there is no wooll so course, but it wyl take some colour, no matter so vnykely, which with woordes may not be made probable

probable, nor nothyng so false, whiche dissemblyng men wyl not sayne and forge. Shal it linke into my head that Cephalus wyl forsake me, who dyd forsake all my freendes to take hym? Is it lykely he wyl leaue countrey, kinsfolke, freendes, landes, lyuyng, and (whiche is most of all) a most louyng wyfe, no cause constraynyng hym thereto? But what vse I reasons to refel that which one without eyes may see is but some copned deuise to colen me? No sir Knight, you must vse some other practyse to effect your purpose, this is to brode to be beleued, this colour is so course, that euery man may see it, and it is so blacke, that it wyl take no other colour to cloude it, the threed of your hay is so hygg, that the Connyes see it before they come at it, your hooke is so long, that the hayte cannot hyde it, and your deuise is too far fetcht, to bring your purpose neere to an ende. Gentlewoman (sayth Cephalus) I see it is some mens fortune not to be beleued when they speake truly, and others to be wel thought of when they deale falsely: whiche you haue verified in your husband and me, who doubt of my wordes which are true, and not of his deedes which are false. And this I thought at the first, whiche made me doubt to disclose this matter vnto you: for I knewe it commonly to be so, that trauailers wordes are not much trusted, neyther great matters soone beleued. But when the tyme of your husbandes returne is expired, and he not come, then wyl you say, that Syr Sulahpec (for so turnyng his name he tearmed hymselfe) told you true. For my part, notwithstanding the great good will I beare you, would not suffer me to conceale this matter from you, that you myght prouide for your selfe: yet I am very well contente you should geue no credit to my wordes, for I would not you shoulde beleue any thing which myght greene you any way, & I would wish you to thinke well, tyl you see otherwyle: for euery euyl byngeth griefe yenough with it when it cometh, though the feare before procure none. Therefore I craue no credit for my wordes, my desire is, that you wyl beleue that which you see, which is, that for your sake I haue trauayled with great peryl and payne out of mine owne countrey hither, to your house, that vpon the report of your beautie I was so surprised therewith, that I thought euery houre a yeere, tyl I had seene you, that hauyng seene you, I haue resolved with my selfe to lyeue and dye in your seruice and sight. Now if in consideration hereof it shall please you to graunt me such grace, as my goodwil deserueth, you shal finde me so thankfull and gratefull for the same, that no future fortune shall force me to forget the present benefite which you shal bestowe vpon me: and yf it chaunce that

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your husband returne, you shal be sure alway to inioy me as your faithfull friende, and yf he neuer come agayne, you shall haue me, yf you please, for your louyng Spouse for euer. *Dea mary* (sayth *Procris*) from hence came those teares, hereof proceedeth your former fetch, this is it which hath separated my husbände from me, which hath sent hym to the warres, whiche will cause him neuer to returne: a fine fetch for sooth, and cunningly contriued. *Dyd* that report whiche blazed my beautie (whiche God knoweth is none) blemishe my name (whiche I woulde you knewe is good) in such sort, that you conceiued hope to win me to your wicked will: Were you so bayne to assure your selfe so surely of my vanitie, that onely thereupon you woulde undertake so great a iourney: no, you are conuersant with no Cressed, you haue no *Helen* in hand, we women wyl now learne to beware of such gulleful guesstes. No, yf you were as cunning as *Ioue*, that you coulde conuert your selfe into the lyknesse of mine owne husbände, (as *Ioue* came to *Alcmena* in the likenesse of her husbände *Amphetrion*) I doubt how I shoulde receiue you, tyl the prefixed tyme of my husbändes commyng were come: muche lesse shall your forged tales or importunities constrain me to receyue you into that credit, and admit you into that place, whiche is, and shalbe onely proper to my husbände. And this answer I pray you let suffice you, otherwyle you may leaue my house when you list. *Cephalus* liked this geare reasonably wel, and perswaded himselfe, that though he had a wanton wyfe, yet he had no wicked wyfe. But knowinge it the fashion of women at first to refuse, and that what angry face soeuer they set on the matter, yet it doth them good to be courted with offers of curtesy, he ment to moue her once agayne, and went more effectually to worke, to wit, from craft to coyne, from guiles to gyftes, from prayers to presentes. For hauyng receyued great store of golde and Jewels for certayne land, which he solde there whither he trauailed (his only cause in breede of his trauaile) he presented it all vnto her, saying he had solde all that he had in his owne countrey, minding to make his continuall abode with her, & if she ment so rigorously to reiect his goodwyl, he willed her to take that in token thereof, & for himselfe, he would procure himselfe some desperate death or other, to auoyde that death whiche her beautie and crueltie a thousande tymes a day draue him to.

The Gentlewoman hearyng those desperate wordes, and seeyng that riche sight, moued somewhat with pittie, but moze with pention, began to yeelde to his desire, and with *Danae* to hold vp her lap to receiue

ceiue the golden shewe. O God gold, what canst thou not do: But O
deuill woman, that wyl do more for gold then goodwyl. O Gentlewo-
men, what shame is it to sel vilely, that whiche God hath geuen freely,
and to make a gayne of that, whiche is more grateful to women then
men, as Tiresias gaue iudgement. Hereof came that odious name of
whore, which in Latin is Meretrix à merendo, of deseruing or get-
ting: a thing so vnnatural, that very beastes abhor it: so vnreasonable,
as if one shoulde be hired to doo ones selfe good: so vnhoneft, that the
common stews thereof tooke first their beginning. But to returne to
our story, Cephalus seeing the lewdnesse of his wyfe, bewrayed hym
selfe vnto her, who he was: whereupon she was surprisid with suche
shame, and he with suche sorowe, that they coulde not long time speake
eche to other: at length she fell downe vpon her knees, humbly crauing
his pardon. Cephalus knowing women to be too weake to withstand
the might of money, & thinking that her very nature violently drew her
to him, whom being her husband, though to her vnknown, she loued in-
tirely, he thought best for his owne quiet, & to auoyd infamie, to put vp
this presumption of euyl in his wife patiently, & to pardon her offence
and so they lyued quietly togeather a while. But within short time, she,
partly for want of gouernment, & partly thinking her husband would
reuenge the wrong which she woulde haue done to him, fel into suche a
furious ielosity ouer him, that it wrought her owne destruction & his de-
solation. For this monstrous mischiefe was so marueylously crept in-
to her hart, that she began to haue a very carefull and curious eye to
the conuersation of her husbände, and with her selfe sinisterly to exa-
mine all his wordes and woorkes towardes her. For if he vled her
very familiarly, she supposed that he flattered her, and dyd it but to
colour his falshood towardes her: yf he looked solemnely on her, she
feared the alteration of his affections, and the alienation of his good
wyl from her, and that he rowed in some other streame: if he vled any
company, and frequented any mans house, she thought by and by that
there dwelt the Saint whom he serued: if he lyued solitarily, and auoyd-
ed company, she iudged forthwith that he was in loue some where:
if he byd any of his neighbours to his house, why, they were his
Goddesses: if he inuited none, she thought he durst not, least she
shoulde spie some priuie trickes betweene them: if he came home me-
rely, he had sped of his purpose: if sadly, he had receyued some repulse:
if he talked pleasantly, his Mistres had set him on his merry pinnes:
if he sayd nothing, she remembred it was one of the properties of loue
to be

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to be silent: if he laughed, it was to thinke of his loue: if he sighed, it was because he was not with her: if he kist her, it was to procure appetite agaynst he came to his mistres: yf he kist her not, he cared not for her: yf he atchiued any baliaunt enterpryse at armes, it was done for his Distres sake: yf not, he was become a carpet Knight: yf he fel out with any, it was some open enemie to his priuate freend: yf he were freendes with al men, he durst displease none, least they shoulde detect his doinges to her: if he went curiously in his apparel, it was to please his Distres: yf negligently, he lyued in absence: yf he ware his heare long, he mourned because he could not be admitted: yf short, he was receyued into fauour: if he bought her any apparel, or any other pretty trifling trickes, it was to please her, and a bable for the foole to play with: yf he bought her nothyng, he had penough to doo to mayntayne other in brauery: yf he entertayned any seruant, he was of his mistres preferment: yf he put away any, he had some way offended her: yf he commended any man, he was out of question his haude: yf he praised any woman, she was no doubt his whoore: and so of al other his thoughtes, wordes, and deedes, she made this suspitious suppose, and ielous interpretation. And as the Spider out of most sweete flowres sucketh popson: so she, out of his most louing and freendly deedes towards her, picked occasions of quarel, and conceiued causes of hate. And so long she continued in these careful coniectures, that not onely her body was brought low, by reason that her appetite to meate fayled her, but also she was so disquieted in mynde, that she was in a manner besides her selfe: wherupon in great pensiuenesse of hart, she fel to preache yng to her selfe in this sorte.

Al fonde foole, wilt thou thus wilfully worke thine owne wracke & ruine: if thy husbände commit treason agaynst thee, wilt thou commit murder vpon thy selfe: if he consume him selfe away with whores, wilt thou then consume thy selfe away with cares: wilt thou increase his mischief with thine owne miserie: yf he be so wickedly bent, it is not my care can cure hym, for that which is bred in the bone, wyl not out of the fleshe. If he be disposed to deale falsly with me, it is not my wary watching which wyl ward hym from it: for loue deceiued Argus with his two hundred eyes. If he shoulde be forbydden to leaue it, he wyl vse it the more: for our nature is to runne bypon that whiche is forbydden vs: vices the more prohibited, the more prouoked, and a wyld Colt the harder he is rained, the hotter he is. If I shoulde take hym tardy in it, it woulde but encrease his incontinent impudency: for be-
yng

ying once knowne to haue transgressed the latofull limittes of loue and honesty, he would euer after be carelesse of his good name, whiche he knewe he could neuer recover againe. And why should I seeke to take hym in it? should I seeke to know that, which I ought to seeke not so much as to thinke on? was euer wight so bewitched to run headlong vpon her owne ruine? So long as I know it not, it hurteth me not, but if I once certepnly knew it, God knoweth how sodaynely it would abridge my dayes. And yet why should I take it so greuously: am I the fyrst that haue been so serued? Hath not Iuno her selfe sustayned the lyke iniury? But I reason with my selfe as if my husband were manifestly conuicted of this crime, who perchance, good Gentleman, be as innocēt in thought, as I wrongfully thynke hym to be nocent in deede: for to consyder aduisedly of the matter, there is not so muche as any likelhood to leade me to any such lewde opinion of hym, he bleth me honestly, he mayntayneth me honorably, he loueth me better then my lewde dealing toward hym hath deserued. No, it is mine owne vnworthynesse that maketh me thynke I am not worthy the proper possession of so proper a Gentleman: it is myne owne lustful desyre that maketh me affrayd to loose any thynge: it is mine owne weakness, that maketh me so suspicious of wrong: it is myne owne inconcynency, which maketh me iudge hym by my selfe. Well, the price of my prejudicial doopnges towardes hym is almost payde, and if payne be a punishment, then haue I endured a most payneful punishment: but let this deare bought wit do me some good, let me now at length learne to be wysse, and not to thynke of euyls before they come, not to feare them before I haue cause, not to doubt of them, in whom is no doubting, nor to mistrust them, in whom is no treason, and faithfully to loue hym, that vnfaignedly loueth me. After this she indured to do suche fond toyes soorth of her head, and for a whyle she lyued louingly and quietly with her husbände, but sodaynly, by reason of one looke which he cast vpon one of his neighbours, she fel into her old wayne of banitie agayne. And as seconde falling into sycknesse is euer most dangerous, so now her folly was growen to such furpe, and her disease so incurable, that she could not conceale it any longer, but flatly tolde her husbände to his teeth, that she thought he did misuse her. Cephalus knowyng his owne innocency, and seeyng her imbecility, gently prayed her not to conceaue any suche euyl opinion of hym, saying, If neyther regarde of God, neyther respect of men, neyther reuerence of the reuerent state of marriage, could feare me

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from such fylchynesse, yet assure your selfe, the loyall loue I beare you, would let me from such lasciuiousnesse. For beleaue me, your person pleaseeth me so wel, that I thynke my selfe sweetly satisfied therewith. Yea if Venus her selfe should chaunce vnto my choyse, I am perswaded I shoulde not preferre her, before you. For as her beauty would incisingly draw me vnto her: so my duty would necessarily dyue me to you. Therefore (good wyfe) trouble not your selfe with such toyes, which myt but breede your owne vntrest, and my disquiet, your torment, and my trouble. yea and in tyme perchance both our vntymely deathes. Let Deinyra be a president for you, who suspecting her husband Hercules of spouse breache, sent hym a shyfte dyed with the blood of the Centaure Nessus, who tolde her that shyfte had vertue to reuiue loue almost mortified: but Hercules had no sooner put it on, but it stucke fast to his flesh, and fryed hym to death, as if it had been a fyer of Hel. Which when she knew, with her owne handes she wrought her owne destruction. See the vntworthy ende which that monster ielousie brought this worthy couple to, and forsee (sweete wyfe) that it byyng not vs, to the lyke bane. These wordes could worke no effect with her, but rather increased her suspicion, perswading her selfe, that as in fayre paynted pots popson is oft put, and in goodly sumptuous Sepulchres rotten bones are rife, even so fayrest wordes are euer fullest of falshood. Yea, the more courteous he shewed hym selfe, the more culpable she thought hym to be. Whiche Cephalus seeyng, because he would take away al causes of suspicion, abandoned al good company, and spent his time solitarly, hunting in the wooddes, and seekyng the spoyle of spoylyng Sauage beastes. But this helhounde Ielousie dyd so haunt and hunt her, that she could in no place be in rest, but made her plod from her Pallace to the wooddes, to wathe whether he there hunted a chaste chafe, or not. And one day as she dogged hym, where he was layde downe to rest amongst the greene leaues, she hearde hym utter these wordes, Come gentle Ayre, and refrehe my weeryed spirites: with such lyke wordes of dallyaunce, which he (beyng hot) spake to the Gale of Wynde which pleasauntly blew vppon hym. But she thought he had spoken to some woman with hym, whereuppon she furiously fel to the grounde, tearyng her heare, and scratchyng her face: and though her grieve would not geue her leaue to speake, yet to her selfe she thought this: And can the Traytour thus tretherously deale with me; Had the sorowe, which I sustayned only for his absence be-
fore

fore I was marped to hym, or any way owed hym any thyng, almost cost me my lyfe: and now that his presence procure my death? Dyed I powre out peniue prayers for his safe returne fro the Turkes? and doth his returne, returne my good wyl with suche dispight? Oh would to G D D the Turkes had toyne hym in peeces, that he had neuer come home to martyre me in this manner. But Cloules neuer pray vpon Cloules, his fraud was nothyng inferiour to theyr fallshood, and therfore it had been in vayne for them to haue haulted before a creeper but me, beyng but a simple sheepe, see howe soone this subtyl Fore could deceyue. Is this the fruite of my seruient loue? is this the felicitie I expected in maryage? had I knowen this, I would neuer haue knowen what the subtyl sere of man had ment: I would rather, as they say, haue led Apes in hel after my death, then haue felt all the tormentes of hel in my lyfe. But had I wyl, is ever had at the worst: they that cast not of cares before they come, cannot cast them of when they do come. It is to late to cast Anchor when the shyp is shaken to peeces agaynst the rockes, it booteth not to send for a Physicion, when the sicke party is already departed. Well, I wyl yet goe see the cursed cause of my careful calamitie, that I may mitigate some part of my martyrdome, by scratchyng her incontinent eyes out of her whoorpye head: and thereupon roused her selfe out of the shrub wherein she was shrouded. Cephalus hearyng somewhat rust in the bush, thotight it had been some wilde beast, and tooke his Dart and stroke the same foole to the hart. But comming to the place, and seeyng what he had doone, he fel downe in a sowne vpon her: but with her striuing vnder him with the panges of death, he was reduced to lyfe, and said, Alas my Procris by my selfe is slayne. Which she (not yet dead) hearyng, sayd, Alas your Aire hath brought me to this ende. With that he vnderstood how the matter went, and sayd, Alas (sweete wyfe) I bled these woordes to the wynd. Wher then (sayth she) not you, but that winde gaue me this wounde. And so sayyng her lyps to his, she yeelded vpon her breath into his mouth, and dyed: And he, with care consumed, carryed not long behynde her, to bewaile eyther his owne deede, or her death.

Now Gentlewomen, let the casual ende of this Gentlewoman be a cauent to keepe you from suche wary watchyng of your husbandes, it is but a meane to make them fall to folly the rather, as the thoughtfull care of the ryche man causeth the cheefe the sooner to seek the spoyle of hym. But if you wyl know the cheefest way to keepe your hus-

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bandes continent, is to keepe your selues continent: for when they shal see you, which are the weaker vessels, strong in vertue and chastitie, they wylbe ashamed to be founde faynt in faith and loyalety: when they shal see you constant in good wyl towards them, they wyl feare to be founde fickle in fayth towards you: when they shal see you loue them faithfully, you shalbe sure to haue them loue you feruently. But if you shal once shake of the sheete of shame, and geue your selues ouer to choyle of change: then assuredly make accompt, your husbannes wyl eschewe your companies, loth your lyps, and abandon your beds, and frequent the familiaritie of they care not who, if not of you.

Minos and Pasiphae.

Minos King of Creete, regarding the beauty of Pasiphae, a wayting gentlewoman in his court, falleth into loue with her, and maketh her his Queene, Whom Verecundus, a young Gentleman also of the Courte, hauing solicited to lewdnesse, for feare of the kings displeasure, escapeth away by flight. Minos entreteth into such rage of ielousie ouer his wife, that in his absence he setteth spies ouer her, to bewray her doinges. Pasiphae becomming vnnaturally amorous of a bull, by meanes of the Carpenter Dedalus bringeth forth a monstrous Childe, in parte resembling the Sire, and in part the mother.

Of al the ordinary accidentes incident to the lyfe of man, there is none of more moment to our prosperitie, or misery, then marriage: which estate if we aduisedly enter into, it maketh vs in happynesse equal to Angelles: but if we rashly run in to it, it plungeth vs in the paynes of the furies of hel. And amongst all the inconueniences, which are to be forseene in this bargayne, there is none more dangerous, then inequalitye of estates betweene the parties: For, what agreement of affections can there be, when the one shall be of a meane minde, the other haucie: the one lowly, the other loscie: how can there be one harte in two bodies, when the one wisheth one thyng, the other wylleth another? When the one is disposed one way, the other enclined another way, accordyng to the secrete instinct of theyr proper and peculiar natures: For the nature of no thyng may be altered: that which nature hath geuen, cannot be taken away:

away : and that which is bred in the bone, wil not out of the flesh. So that for one of meane parentage, to be married to one of princely race, I thinke as good a match, as betweene Lions and Lambes, and as wel they wyl agree together as Dogs and Cattes, and as the saying is, the Mastiue neuer loueth the Greihounde. Belies, vnequal Oxen draw not well together in one yoke : Cocks vnequally matche, make no good battaile in the pit : meates of contrary qualities, digest not wel in the stomacke : and parties of contrary callpnges, agree not wel together in the bonde of blessed matrimony : as the history I wyll tell you, shal shewe.

In the Countrey of Crete, reigned one Minos, a King and Monarch of great myght, to whom the blinde goddessse Fortune assigned a wyfe, of farre more meanesse, then was meete for the maiestie of his mightinesse. For there chaunced to be in his Court, attendaunt vppon a noble woman, a proper peece, named Pasiphae. who by birth was but the daughter of a Knight, but by beautie seemed to be a heauenly wight. On her cheekes, the Lilly and the Rose dyd strue for interchaunge of hew, her heare comely curld, glistred lyke golde : her piercing eyes, twinckled lyke starres : her alabaster teeth, stood as a ranke of precious pearles : her ruddy lippes, were soft and sweete : her handes, fyne and whyte : yea all her partes so perfectly proportioned, that nature sought to winne great commendation in caruing so cunningly so curious a carkas. But as a rusty Rapier is no trustie Rampier to defende a man, though the Scabberd be of fine beluet : so a woman with foule conditions, is courly to be accounted of, though her face be faire, and body beautifull. But destinyng so draue, that this King by chaunce cast a glaunce vppon this gorgeous goddessse, and at the first biewe was so vanquished by vanitie, that he thought his lyfe no longer pleasaunt vnto him, then he was in her sight : and sayled not dayly familiarly to frequent the mistres company, for the maydes cause. And hauing attempted her chastitie, by shewyng her his great goodwil, by bestowyng on her great giftes, by large promises of preferment, and many other meanes, and neuertheless fayling of his purpose, in pensue perplexitie, fell to parle with him selfe, to this purpose.

I euer heretofore thought a Princes lyfe to be voyde of strife, and that they had alwayes passed their tyme in pleasure without paine : but now I see we are subiect to sorowe, so soone as the meanest subiect we haue. Likewyse before this I was of opinion, that number

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of freendes, aboundyng in wealth, abydyng in health, and suche lyke thynges whiche pertayne to the body, were sufficient to attayne to a happy lyfe in this lyfe: but nowe I see, it is the mynde toliche maketh myrth, and stirreth grieve, yea the contented mynde is the onely ryches, the onely quietnesse, the onely happynesse. Good God, how vnlawery seeme those sweete meates vnto me, wherein I was woont to delyght: how vnpleasunt are the sportes, wherein I was woont to take pleasure: howe cumbersome is the company, whiche was woont to content me: no game gladdes me, no daunsyng delyghtes me, no iustling ioyes me, no playes please me, no triumphes, no shewes, no haukyng, no huntynge, no, nothyng vnder the Sunne dooth solace me. And woulde I knowe the cause: why, I haue not a contented mynde: the perfect partes of Pasiphae doo so diuersly distract my mynde, that onely her sight is sweete, onely her company is comfortable, onely her presence is pleasunt vnto me. And woulde I knowe the cause: why, in her the fates haue fixed my felicitie, in her the heauens haue heaped my happynesse, with her must I lyue, and without her must I dye. Why, I haue pursued her goodwill with prayers and with presentes, with loue and with libertie, with giftes and with good wyl, and yet am neuer the neare. And woulde I knowe the cause: why, I sought not her goodwill in the way of marriage. Onely marriage is the meane, onely wedlocke must locke, and lincke vs togeather. And shal I so much debase the heyght of my estate, as to match in marriage with so meane a mate: As though many princes haue not as meanelly matched them selues, as though the Gods them selues haue not married with earthly creatures. And for my Pasiphae, though she be inferiour to me in parentage, yet in personage she is good yenough for god hym selfe. And for her dowry or wealth, what neede I weigh it, who haue the most part of the world vnder my dominion: No, there shal no regard of honour or respect of riches detain me from that which doth onely contayne the contentment of my mynde: and in this mynde ment to attempt her in the way of marriage. But running from Charibdis, he rusht vpon Scilla: fleeing from one rocke, he fel vpon another: thinking to quench the coales of his desire, he fell into hotte flames of burnyng fire, as hereafter you shall heare.

Nowe so soone as he had oportunitie offered hym, he made Pasiphae partaker of his purpose, in these tearmes. Sweeping the onely touchstone to try true and loyal loue from lothsome lust, is marriage, I meane,

I meane, if you be content to consent thereto, to seale the swere affection I beare you, with the sacred ceremonies and holy rites of matrimony. And as I haue preferred your loue before all worldly respectes: so I trust you wyl returne my loue with suche loyalty, that I shall haue cause to count my selfe as well matcht, as if I had married with the greatest Princessse in the world. Pasiphae hearing these words, was so rauished with ioy, that she coulde not on the sodayne make the King an answere: but hauing chaunged colour swile or thrise, from redde to white, and from white to red, in token of a minde moued with hope, assailed with feare, and passioned with pleasure, at length she sayde vnto hym. As (most woorthy Prince) I euer thought my selfe far vnwoorthy of any such honour: so if it please your highnesse playnely to heare y^e truech, I euer thought my selfe far too woorthy, to yeelde to your desire in the way of wickednesse, whiche was the cause I made so course account of your curtesy heretofore. But seyng it hath pleased you to lodge your loue thus low, and to thynke me woorthy the honour of wedlocke with so woorthy a wight: assure your selfe, your maiesty shall finde me in loue so loyal, and in obedience so dutifull towards you, that in the one I wyl supply the part of a louyng wyfe, and in the other, satisfie the dutie of a diligent handmayde. Neyther would I you should thynke, that it is the name of a Queene, or estate of a Prince that wimeth me thus willingly to your wyl, for I knowe that name to be vayne, and that estate ful of payne: but it is your exceedyng loue towarde me (O noble Prince) that linketh my liking with yours, it is your incomparable curtesie, which forceth me to yeelde the sorte of my fayth and virginie into your handes. For as the Sunne, the higher it doth ascende in the firmament, the more heate it doth extende to the earth: so vertue and curtesy, in the more high and princely person it is placed, the more force it hath to win the wylles, and bynde the hartes of the people to imbrace it. And as my loue is grounded vppon your vertue, so I trust so to behaue my selfe, that hereafter you shall haue as great liking to my conditions and vertue, as now you haue loue to my colour, and beauty: that when peeres shall take away the pleasure of the one, you may take delectation and solace in the other. The King was so deeply delectated with this duefull discourse, that he had not a woorde to reply, but satisfyng hym selfe for the tyme with a fewe sweete kisses, presently gaue commaundement to his officers, to make preparacion for the sumptuous celebratyng of his marriage: whiche shortly after was consummated with suche royaltie, as was requisite

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quiste in a matter of such maiestie . So this married couple consumed two or three yeeres in the highest degree of happinesse. But the sunne beyng at the highest,declineth, and the Sea beyng at full tide, ebbeth, caulme continueth not long without a storme, neyther is happinesse had long without heauinesse, as by this couple may be seene . For when the kinges fancie had been once fully fed, the vehemency of his desire beganne to vanysh away, and he beganne to loue his new married wyfe rather with reason then with rage: by reason whereof, with indifferency of iudgement, he coulde not note her naughty nature, which at first parcialitie of loue would not permit him to perceyue. For what Gentleman souer the sawe in the Courte, indued with a vertuous disposition and noble minde, she woulde with the king hinder his preferment by al meanes possible, styl aduancing the vilest to ripe of dignitie . If any Gentlewoman were famous for her honesty and chastitie, by some fluttish sightes or other, she sought to slander them. So that those in whom the king dyd only delight, she indeuoured with all diligence to molest and spight. Whiche the king perceiuing, & considering how from low estate, he had brought her to height of honour, thought he might more boldly resourme her faultes, and began (with seueritie sufficient, and in dedde more then meete betweene man and wife) to admonish her of her malicious disposition, towarde those whiche were of vertuous inclination: and made no curiositie (though without curtesie) to tel her, that she, being ignoble her selfe, coulde not lyke of those whiche were noble. But too much familiaritie had bred so much contempt in her, that she began impatiently to pout, to loure, to snuffe, to chafe, to thynke her selfe muche iniured by those woordes, and sayde playnely she woulde lyke of whom she lyst, shewyng her rude bypnyng vp, her want of wit and gouernement, her currish nature, her curst condicions, and howe vnfitte she was for the place she was in. Well, the king was fayne to make a vertue of necessitie, and to take patiently, that whiche he coulde not take away easily. For she styl persevered in her peruersnesse, and hated those cheifely, whom her husband loued especially. And amongst all other, there was one proper young Gentleman, named Vercundus, attendaunt vppon the king, and in great fauour and credit with hym, whom when she coulde by no meanes bypnyng into displeasure or dyslykpyng, she went about to intrappe by this trayne of treason. She beganne to cast glaunces of good wyll towarde hym, and by allurpyng lookes to thral hym in the threede of her beaurie. The young Gentleman beyng made of fine mettall,

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and therefore very apt to receive the impression of love, in short time was so framed to her fancy, that he perceived fayth to her fraud, and requited her faigned looks with unfaigned love. And as a pleasant pray soone enticeth a simple theefe : so he thought her beauty suche a booty, that in his opinion, no young man in the worlde but would hazard hanging to have it . And hereupon fel to debating the matter with hym selfe in this sort,

It is a common opinion amongst men, that he which is once charyned in the linkes of love, is forthwith restrayned of his liberty and freedom: but if true lyberty be to lyue as one list, I cannot but thinke myselfe to lyue in most large and licentious lybertie, for that I lust not, or desyre to lead any other lyfe then that which I doe : which is, in the secret service and continual contemplation of my princely Pasiphae. Yea I thinke euery sorow sweete, and euery payne pleasure, whiche any passion proceeding of her beauty procureth me : and I thinke myselfe moze then happy, that the heauens thinke me meete to suffer any martyrdom for her sweete sake. And if I myght end my dayes in doing her service, I should thinke it the only begynnyng of ioy, the way to lyfe, and the redy and perfect path whereby to passe to the pleasures of Paradise. Oh that fortune would minister some occasion whereby I might manifest vnto her the manyfold good wyl I beare her . And if without preiudice to her person it might be done, would to god she were drowned in some such deapth of danger, that nothing but the hazarding of my lyfe could preserue her from peryl: then should she see the service which I haue sworn to do her, then should she see the duety whiche I haue vowed to owe her, then should she plainely perceiue, that neyther the pleasures of y^e worlde, neither the solace of friends, neither the sweetness of life, neither the lowynesse of death, should withdrowe me from shedding the deereft drop of blood in me, to doe her good : And then woulde she say (if any curtesy be conteyned in her) that my love is most loyal, and my frendshipp most faythful , then would she pay (if any gratefulnesse be grafted in her) my danger and peryl, with the pryse of her person. But alas , how can she pay me with that which is not in her owne power? There is an other only who hath interest therein, she hath already payd her person as a pryce of a prince, and his whole kingdom: so that I plough the barrayne rockes , and let my share into the shoare of the Sea: I tye with toyle such a kynde of soyle, wherof another by ryght must crop the corne. But admit she were disposed to encroch somewhat vpon her husbandes right , and for a common com-

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moditie would let the fildes lye open, which he for his priuate pleasure, contrary to the lawes of nature, would haue inclosed: yet is it likely she wyl looke so lowe, as let so meane a man as my selfe enter common. Or grow in so great acquaintance with her? No, fortune denieth me any such fauour, my good wil as yet hath deserued no such guerdon, my desire is far aboue my deserts, my ambition aboue my condition. Why, my birth is better then hers, why should she then neglect me? But her calling is better then mine, why should she then respect me? My desire proceedes of loue, why should she not then accept it? But alas, it is contrary to law, why should she not then reiect it? I am of noble blood, why should she refuse me? But she hath a noble prince to her husbände, why should she misuse hym? Yea if I my selfe were not a vyllayne, altogether deuopd of vertue, I would not suffer it so much as enter into my thought to abuse hym, who hath alwayes vsed me honorably, who hath sought my preferment by al meanes possible, who from my childhood hath brought me vp like a louyng Lord and Maister. Shal I requite his liberalitie towards me, with such disloyaltie? Shal I deceiue the opinio which he doth conceiue of me, with such detestable villany? Shal I returne the trust which he repositeth in me, with such treason? Shal I defile my fayth towards hym, by seekyng to defile his byddely bed? But (alas) loue is aboue Lord or lawes, aboue Prince or priuilege, aboue friend or fayth. Where loue leadeth, no maister is made account of, no Kyng cared for, no friend forced of, no duety respected, no honesty regarded, but al things done accordyng to the passion which preuaileth ouer vs. And seeing it is not in our power to preuent that passion, for it is eyther deriued of our owne nature, or descended from the heauens, there is no reason I should require any proper or peculiar fortune to my selfe, and seeke to be dispenced withal from that which is common to al: and so much the rather I am induced to yeeld to the instinct of loue, and pursue my purpose, for that I perceyue by the wanton lookes of the Queene, that she is determined to entertayne some secret friend, besides the kyng her husband: and if I flatter not my self, her very countenance towards me, imports some likelihood of loue she beares me: therfore I thinke it wisdom to strike whyle the iron is hot, & if it be possible, to ease my hart of the grtfe, which her beauty hath bred me. And if she be disposed to arme her husband with horned harness, as good I be the instrument therof, as some other of meane calling and countenance. After this, he sought al meanes possible to insinuate hym selfe into her familiaritie, and courted her continually with dutifull ser-
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uice, and secrete signes of sincere affection: he so bribed her maides with benefices, and corrupted them with coine, that they made him a god vnto thei mistres: she could not looke out at her chamber wyndow, but that she saw hym walke solitarily vnderneath, casting by countenances which seemed to conteyne humble prayers for pittie & compassion, and throwyng by such sighes as myght playnly signifie the sorow of his thoughts. If she chaunced to walke abroad, he would meete her like a ghost, in such ghostly maner, with such a pale countenance, and pyned carkas, that it woulde haue moued the stony rockes to rue. But the Queene, seepng him so fast fettered in folly, had that she despyed, and now she left her loupng lookes towards hym, and the more paynefully she perceiued him tormented, the more disdainfully she lookt vpon him, and would not by any signes, which he dyd shew of his affection, seeme to know it, to the intent he should by wytyng make manifest his meanyng vnto her. The young Gentleman, seepng the hope, which at the fyrst he conceyued of her good wyl, altogether without happe, and in a maner dyspaynyng of his purpose, he could take no longer dayes with his desyre, but that he must know a fynall resolution one way or other. And beyng dyuen to carelesse desperatnesse, he feared not to commit his lyfe to a telcalle peece of paper, and betwaped his misery to his Myster in this maner. Because (most Soueraigne Lady) my duty and seruice heretofore hath ben nothyng acceptable vnto you, I haue deuised a new way to worke your contentation, which is, by wytyng to do you to wyl, that since it lyketh you not to geue me lyfe, I meane to bestow vpon my selfe a desperate death, the only thyng I thynke which may procure you pleasure: and so long as it may delyght you, I may not how much it spyghet me: Wea loue hath dealt so extremely with me, that though I would my selfe, I cannot keepe my corpes from confusion. For as the frettyng Fistula past al cure, runneth in the flesh from place to place, and maketh the sound flesh as rotten as the rest: so the deadly payson of loue first entred in at my eyes, and after spred into euery part of me, hath now dangerously infected my whole body vnto death. But yet my death wyl be nothyng so greuous vnto me, as to thynke what a blemish it wyl be to the bryghtnes of your beauty, when your tyranny shalbe taken to be the cause thereof, yea and when you shal haue no cloude at al to colour your cruelty. For yf you alleage for your selfe, that you durst not make so deepe a wound in your honour, as to commit your body to any, but to hym who by marriage hath merited it: why a louely looke onely would haue satisfied me, yea

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one glauce of good wyl goyng from your eyes, wyl more content me, then al the actual pleasure in the worlde, receiued of any other woman in the worlde. But seeing fortune doth wyl, and you do wyth my destruction, I am content to obey the decree of the one, and satiffie the desire of the other: beseeching you to take these witlesse wordes for a spynal saynting farewel, wishing you continuance of beauty, with increase of bounty.

Neither yours, neither his owne, Verecundus.

This letter besprinkled with teares, he gaue to one of her maydes of honour to geue her. But true the prouerbe is, that fish bred by in durty Mooles, wyl tast of mud: one descended of meane race, cannot be endued with vertue fit for princely place: set a beggar on horsebacke, & he wyl neuer alight: extol one of base stocke to degree of dignitie, and who is so haughty: Who is so proud: For this crafty coy Queene, hauyng read his letter, though she were right glad thereof, for that thereby she ment to purchase his bitter discredite with the Kyng: yet she seemed to be in a great chafe, calling hym Traytour, that durst inturp her eyes with suche lewde letters, with diuers other imputations of reproche: and went presently to the Kyng, and shewed hym this letter, who in a great rage sent his garde to apprehende him: but he hauyng intelligence thereof, was fayne to flee the countrey. See the force of fraud, and the ende of lawlesse loue, but make moreouer the reward of her treachery and tyranny. Her husband euer after this, was so ielous ouer her, that he woulde neuer suffer her to be out of his syght, and doatynge somewhat of her beauty, but doubting more of her honesty, he neuer rode forth any iourney, but that he set wary watch & ward ouer her at home: yea this furious fend of hel dyd so torment him, that he could take no rest day nor night, but his fancy styl ran either vpon the gentleman that woulde haue done him that iniurie, either vppon some other that should be, like to serue him in like sort. So that the pleasure which her proper person procured him, was drowned with the doubt, least she would not remaine proper vnto him, and that she would be as commō in possession, as she was proper in personage. Alas (saith he) now my ioy is at an ende, the cloudes of care haue quight couered my Sunne and light, of solace and delyght: yea the greater pleasure I take in practisynge with my Pasiphae, the greater feare I haue that others deeply desyre to participate with the pleasure: and the more free she is in such freendshyp towarde me, the more francke I doubt she wyl be towarde other. Ah would to God I had neuer been

been married, rather then to be thus martyred: or els would I haue
matcht with some such, whose princely nature would haue partici-
pated onely with Princes, & whose royal blood and birth myght haue
feared the baser sort to presume to practise her to their purposes. But
my chauce was to chuse one, who if (as the saying is) like-like best of
theyr lykes, is lyke to lyke better of any other then of my selfe, for that
in nature and condition there is suche difference betweene vs. But re-
pentance now commeth to late, this onely resteth to be foreseene, that
into y great grieve which myne owne concept procureth me, her abuse
shd not infamie and dishonour: And if the heauens haue assigned me
suche heauy fate, as due to my doatynge desire, yet this at least let me
take heede, that with the losse of her owne honour, she procure not
the losse of my lyfe. And hereupon appoynted certayne of his assured
freendes, to haue the custody and keepynge of the Queene: who seeing
her selfe thus disloyally without cause abridged of her libertie, began
to curse the tyme that euer she came to be Queene, wishynge she had
continued in meane calling with fruition of libertie, rather then to sit in
chayre of dignitie, with suspicion of dishonestie. What pleasure, sayth
she, both my princely state procure me, which must lyue as a prisoner?
Who wyl honour me for Queene, which am suspected for a queane and
harlot? How shal I dare to shew my face in the Court, when the King
doubteth of my dealing towards hym? My looks haue not been so
light, my curtesie hath not been so common, my glaunces haue not ben
so garysh, whereby he shoulde enter into this stutler suspicion of me.
But loue (they say) is lyght of beleefe, and ielousie is groundd bypon
loue. Auncunt sonde foolyshe loue, God sende my husbände rather to hate
me, then to beare me any such loue, which bereeueth hym of rest, and
me of renoume, whiche breaketh the bonde of faythfull friendshippe
and intire amitie betweene vs, whiche causeth hym to doubt me, and
me to dreade hym, whiche maketh both our lyues so lothsome, that I
wylth death to dispatch eyther the one of vs or the other. But this fro-
warde fate, I must ascribe onely to myne owne faule and fraude to-
wardes Vercundus, who hath nowe tuff cause to triumph that I my
selfe am fallen into the pit I digged for hym. Wel, I must retire to pa-
cience perforce, and hang in hope of some good hap to redresse my woe
and miserie.

But you shall vnderstande (Gentlewomen) this was not al her pu-
nishment, nay this was but a trifle in respect of that whiche after follo-
wed, a matter in haynousnesse so horrible, in desire so detestable, and in

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lust so lothsome, that it is no lesse strange to be tolde, then harde to be beleued: So that I thinke my woordes wyll rather car-
rye wonder then credit with you. For, whether it were Gods plague
for the husbandes ielousie, or for her ioyntie, pride, and subtiltie, I
knowe not: but thus it pleased hym to suffer the deuyl to deale with
her. Beyng by her husbandes commaundement in his absence kept
from company, her cheefe solace was to walke in a pleasaunt groue
ioyned to her palace, where vnto to feede a hearde of beastes, amongst
whiche was a goodly whyte Bul: I dare not say she fell in loue with
the Bull, least I shoulde vyue you rather to laughing at my story,
then listnyng to it: but surely so it was. Yea she was not onely in
loue with the beast, and went euery mornynge, and with her owne
handes brake downe Boughes for hym to brouse vppon: but whiche
was more, she was ielous ouer hym: for what Cowe in all the
Hearde she sawe he lyked best, she caused to be had from the hearde
and kylled, as she pretended, for sacrifice, but in deede for satisfieng
her ielous mynde. And as the beast was openyng, she woulde take
the inwardes in her hand, saying, Nowe goe thy way and please my
loue if thou canst. And takyng delyght a wyle in this daliaunce, at
length her lust grewe to suche outrage, that she felt in her selfe an
impossibilitie to continue her cursed lyfe, without the carnal compa-
ny of the Bull. And notwithstanding she assayed the assistance of
reason, the pollicie of persuasions, the helpe of hearbes, and the
meane of medicines, to mortifie her beastly desyre to the beast: yet
nothyng woulde preuaile, yea beyng often in mynde to make her
selfe away, her harte woulde not suffer her handes to doo so: not that
death feared her, but that desyre forced her first to fulfill her fylthy
lust, and at length by the helpe of Dedalus, a cunnyng Carpenter,
she was so cunnynge conueyed into a Cowe of wood, that she had
her beastly desyre. But Gentlewomen, because you shall not enter
into coloricke conceptes agaynst me, for publyshyng in this presence,
a hystory whiche seemeth so muche to sounde to the shame of your sexe,
I meane not to iustifie the truely of it, but rather wyll proue it false by
the opinion of one Seruius, who writeth, that Pasiphae in deede played
false with one Taurus (whiche signifieth a Bull) secretary to her hus-
bande, in the house of Dedalus, and after beyng deliuered, had two
Sonne, the one lyke Minos, the other lyke Taurus, and thereupon
the Poets faigned the fable aforesayde: but whether, beyng a woman,
she vnto the carnal company of a beast, or whether lyke a lewd wyfe, she
gane

gane her husband the badge of a beast, her offence was such, that I cannot (though gladly I would) excuse it. Per must I needs say, that in my fance her husbände deserved some blame: For no doubt his suspicion without cause, caused her in such sorte to transgresse marriage lawes. For seeing her honestie doubted of, & her good name as good as lost, she thought as good to be nought for somewhat, as to be thought nought for nothing. And surely the experience is too common, that suspicion and slander maketh many to be that whiche they neuer ment to be. But some are of this foolyshe opinion, that it is simple and sottish folly for a woman to deale truly with hym, whiche dealeth ielously and cruelly with her: some agayne lewdly thinke, that if a woman cannot conceiue by her husbände, that she may lawfully enter into conuersation with some other: some wickedly tweene, that if the husbände be not able to satisfie the insatiable desyre of his wyfe, that to auoyde concupiscence, she may communicate with some other: but surely (Gentlewomen) I am settled in this opinion, that no suspicion or ielousie ought to cause a woman to transgresse the boundes of honestie: that chastitie is the only Jewel which women ought to be charie of: that women hauing lost theyr chastitie, are lyke broken glasses which are good for nothing: that they make shypwacke of all, yf the cables of constancie be once crackt, and the anchorours of honestie slip: that it is better for them to be fooles then false, to be simple then subtyll, to be doues then deuyls, to be abused then abuse: that it is better for them to be barren then beastly, to be without fruite then faith, children then chastitie: that concupiscence is only to desire other besides theyr husbändes, that they whiche burne in such desire, shall burne in hel fire, that no aduultresse shall inherite the kingdome of heauen: that all women ought to be lyke the matronesse of Rome, whiche knewe the sauour of no mans breath, but of her husbändes, lyke the wyfe of Fuluius Torquatus, who dyed with longing, rather then she would goe forth of her chamber in her husbändes absence: to see a wyld Egyptian with one eye in his forehead, whom she longed to see: that women ought to spin with Penelope, to spill with Camilla, to kyll with Lucrece, to be slandered with Susanna, with Sappho, and with others, to indure any torment, rather then to lose one tot of their chastitie and honestie.

Pigmaliions

Pigmaliions friende, and his Image.

Pigmalion, a Gentleman of Piemount, continuing the space of certayne yeeres in honest affection, and vertuous loue with Penthea, wyfe to Luciano a noble Gentleman of the same countrey, is at length by her reiected, in respect of a base stranger. Pigmalion, abandoning the company of all women, and giuing him selfe to the arte of Caruing, burneth in loue with an Image, which him selfe had fashioned: whom, at his earnest suite, Venus transformeth into a fayre Mayde, and be taketh her to wife.

TO make the reckenyng without the host, is the way soone to be ouershot in the shot: to resolue certenly vppon incertentie, is the way neuer to be in any certentie: to looke for constancie, of those that lyke of inconstancie, or to determine of those thynges which are not in our powers to persourme, is nothing els but to be deceived of our expectation, and to be driuen to alter our determination: as the history which you shal heare, shal geue example of both the one and the other.

In the countrey of Piemount, had his beyng one Pigmalion, a Gentleman descended of noble birth, indued with perfection of person, and perfectly pourtrayed forth with the lineamentes of learning, so that it was doubtful whether he were more indebted to fortune for his byrth, to nature for his beautie, or to his parentes for his learning. But as beautie, byrth, riches, and the rest must needs geue place to learning, so no doubt but his parents deserued the prebeminence of prayse: For the other are but dim starres, where learning geueth lycht. And as when the Sonne shyneth, the lycht of the starres are not seene: so where learning appeareth, al other gyftes are nothyng to be accounted of. Besides that, besides his learning, he was indued with a great dexteritie in al thynges, in so muche as nothyng came amisse vnto hym, whiche was meete for a Gentleman: in feates of armes no man more couragious, in exercises of the body none more active, in game or play none more politike, amongst the auncent who more graue: amongst the yowthful, who more merrie: so that there was no tyme, no person, no place, whereto he aptly applyed not hym selfe. By reason wherof, he was acceptable to al good companies, and was he that myght entertayne hym in his house. But most of al he frequented the house of one Luciano, a noble Gentleman of the same countrey, and in continuance of tyme grew so farre in familiaritie with his wyfe, that he reposed his only pleasure in her presence: Pea she had made such a

Health

stealth of his hart, that neyther Father nor Mother, Sister nor Brother, nor al the friends he had in the country besyde, could keepe hym one weeke together out of her company. When this faythful loue he bare her, seemed in a maner to extinguysh al natural loue towards his allies and kynsfolke: Who being (as they were wont) desyrous of his company at hauking, hunting, and such lyke pastymes, coulde not by any crawping or importunitie obteyne it: but being ignorant of the cause, they thought it had proceeded of this, that his mynde upon some occasyon had been alienated from them, which caused them on the contrary somewhat to withdraue theyr good wylls from hym. But he forced litle thereof, he cared not whom he displeased, so he myght worke her contentation: she was the Starre by whose aspect he dyd direct his dooinges, she was the haven wherein he sought to harborough, she was the heauen whither he coueted to come, she was the Saint to whom he dyd bend such deuotion, that he coulde fynde in his hart to lend no lykynge to any other whatsoeuer. In so much, that hauyng the proffer of many rich maypages, he alway refused the, as hauyng his hart so rep'entised with the loue of her, that there was no roomth for the loue of any other to remaine within him. Nowe she, on the other syde, whose name was Panthea, being a courteous courtly Wench, gaue hym such friendly entertaynement, and vsed hym so wel in al respectes, that, her husband excepted, she seemed to holde hym most deare unto her of any Wight in the whole worlde: she neuer made feast, but he must be her guest: she neuer rode iourney, but he must be her companion: she neuer daunced, but he must direct her: she neuer dined, but he must be her partner: she in a maner did nothing, wherein he dyd not somethyng. Her husbände all this whyle being fully assured of her vertue, and very wel perswaded of the honesty of the gentleman, suspected no euyl betwene them, but liked very wel of their loue and familiaritie together. neither in deede had he any cause to the contrary. For Pigmalion knew her to be indued with such constant vertue, that he thought it impossible to allure her to any folly: & besydes that, his loue was so exceedyng great towards her, that he would not by any meanes be the cause to make her commit any thyng, which might make her lesse worthy of loue then she was. And if at any tyme (as the flesh is fraile) the behemency of his affection forced him to perswade her to folly, he did it so faintly, that it might plainly be perceiued he was not willing to ouer come. For he deeply doubted, that if by the force of her loue towards him, or his perswasions to-

Pigmaliions friende

wardes her, she should haue perloed the force of her mych and chastite into his handes, his loue towardes her (with the Sonne being at the highest) would haue decayed and decreased, which would haue ben the greatest griefe to hym in the worlde. No, he lyued with such delight in the contemplation of her chastite and vertue, that he was voyd not only of libidinous lust towardes her, but also towardes al other women whatsoeuer. Yea, he receyued more pleasure of her by imagination, then of any other woman by the act of generation. So that betweene these friendes was no cause of suspition, no cause of lare, no cause of ielousie: but they lyued togeather the space of thre or foure peeres in most beauenly hauen of most happy lyfe. The flood of theyr felicitie flowed from the fountayne of most saythful friendship, the buildyng of theyr bydyng togeather was rayled on the rocke of vertue, so that it was to be thought, no seas of subtiltie, or floods of ficklenesse could haue vndermined it. But what perpetuallie is to be looked for in mortal pretences? What constancie is to be hoped for in kits of Cressids kynde? May one gather Grapes of Thornes, Sugar of Chistles, or constancy of women? Nay, if any man syt the whole fere throughly, he shal fynde theyr woordes to be but wynde, theyr sayth forgery, and theyr deedes dissemblyng. You must not (Gentlewomen) take these woordes to come from me, who dare not so much as thinke so muche, muche lesse say so muche, for that truely greateth hatred. I meane such as tel not the truelyth, as he in no wyse should not doe, which should blow forth any such blast of the most saythful and constant Femenitie kinde: But you must take these speeches to procede from Pigmalion, who, to speake vprightly, had some cause to discommende some in particuler, though not to condemne al in general, as you shal shortly hear. For it fel so out, that an Ambassadour came out of a strange countrey into Piemont, and was appoynted to lye at the house of Luciano. the tyme of his abode in the countrey. Nowe amongst the company whiche came with hym, there was one young Gentleman, in whom though there were nothyng woorthy of commendacion any way, yet whether it proceeded of the daintynesse of women, who (as Pigmalion thought) wyl be soone weery of one diet, or of theyr wauering (who are constant in nothyng) or of theyr imperfect nature (which tendereth alway to the worst) I knowe not, but this Lady began to conceyue a very good opinion of him, & in short tyme in affection far to prefer him before her old saythful friend. Which Pigmalion perceiuing, being in their pcesence, drunke by his sorow in scilence.

but

but haupng withdrawn himself out of their company, into his solitarie chamber, he entred with himselfe into this raging rayling.

O faygned fatuning, O counterfayte curtesie, O deepe dissembling, O hony myrr with gal, O heauen turned to hel. Now do I perceiue thy friendship heretofore was nothyng but flattery, thy loue lewde, thy curtesie of course: now am I assured thou madest of me a vertue of necessitie, to serue thy turne for lacke of other company. Oyd I prefer thee before father and friend: and canst thou prefer before me a stranger, whom thou neuer sawest before, of no countenance, credite, or constancy, but wauereth with the winde: Oyd I beare thee saythful and entyre affection: and canst thou beare greater good wyl to hym, who careth not for thee: who beareth stedfast affection to none, in whom is nothyng but flitting fantasie, and meere vanitie: And canst thou thus prefer lewdnesse before learning, trislyng before truely, clownysnesse before courtlines, vanitie before vertue: then farewell reason, thou restest not in womens head: then farewell wyl, thou wieldest not womens dooinges: then farewell sayth, thou art no womans pheare: then farewell women, you are no mates for me: and hereupon verily determined with hymselfe utterly to abandon her company for euer. But reprehending his owne rashnesse, he ment to haue a further tryall of her trisling towarde him, and also to looke more narrowly into the doinges and behauiour of that other gentleman, that if he could see any thyng in hym, whereby he worthily deserued to be preferred before hymselfe, he myght more patiently endure it. Whereupon dissembling his grieve so wel as he coulde, he made repayre agayne vnto her house, and there notyng her loue by her lookes, her fancy by her face, and her conceptes by her countenance, he easily perceiued to whom she bent her best deuotion, and who was her holpest Idol. Lykewys, diligently consideryng the conuersation of the Gentleman, he perswaded hymself that in indifferent iudgment, where affection dyd not make blinde, the best giftes epyther of body or mynde, whiche were in him, were not to be compared to the worst whiche were in hymselfe: the one beyng not perfect any way, the other imperfect no way. So that, seepng neyther his owne worthinesse, neither the others vnworthynesse, could fettle her affection as it should be, he utterly appealed from her vnworth and vnequal iudgement, and geupng her the bezelas manos, he altogether estraunged hymselfe from her societie. See the marueylous power of his loue, who notwithstanding be neuer inioyed the vse of her body, and certaynely knewe that the other had

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not wonne that point of her nether, yet he tooke it so grievously, that she should seeme to beare greater good wyl towards the other then him, that he fully resolved with hym selfe to eschew the company of al other women for her sake, and neuer to suffer the love of any to synke & gapne so deeply into his hart. And surely (gentlewomen) this Pigmalion may be a president and proove to confute the error of those, who thinke there can be no hot and fervent love betweene a man and a woman, vntlesse it proceed of some fylthy practise betweene them. And if they see any friendly familiaritie betweene a young Gentleman and Gentlewoman, they soorthwith conceive an evill opinion of theyr honest affection. Which error, as it is most grosse, so may it be defaced by sundry reasons. For how is it possible that an ill cause can come to good effect: that firme friendship can flow from fadring fancy: that the heavenly consent of mindes, should proceede of the brutall conjunction of bodies: Which if it were so, those men (if I may call them men) which daily deale with common women, should be very faithfully and friendly affectioned towards them: but it is so farre of, that in my fancie after the fact, they rather loth them, then love them: both for that a lothsome repentance followeth it, and also as (Aristotle sayth) men thereby are made lesse perfect: So that I thinke the unlawful conjunction of bodies, rather a disjunction of mynd, then otherwyle. And true freendshipp betweene man and man, or man and woman, is groundd only on that which is good and honest. Vea I am perswaded, that the wanton lover hymselfe, is as wel satisfied with the good countenance, louyng looks, & perfect agreement of his mistres mynde with his, as with the vse of her body: Which although he oftentimes earnestly desire, yet I thinke it be as much to know thereby her unfained good wyl towards hym, as for that he reposeth the fulnesse of his felicitie therein. So, if then a lewde lover, altogether bowed to vantage, can love without lust: how much more easily may a faithful friend be fervent in affection, and yet cold in desire? And as Pigmalion may be a playne president, that a man may love loyally, and yet not desire lasciuiously: so may Florinda be a fruitfull example to the Feminine sort, to do the lyke, who bearyng suche fervent affection to her friende Amadour, that she helde hym more deare then her owne lyfe, that she receyued more contentation in the company of hym, then of father, mother, chyldre, friend, or whosoever: yet she was so farre from fylthy affection towards hym, that she avoyded,

so

So neare as she coulde, al occasions whiche myght drawe hym into any
disordinate desire towards her: In so muche that hauing occasion
of priue conference with hym in a priuate place, before she came, she
soully defaced her face, and brylled it with a stone, that he myght not
be inflamed with the feature thereof: and diuers other wayes, at di-
uers other tymes, valyantly withstoode al alarmes of lust. Therefore
they are no doubt deceyued, whiche thynke that loue cannot be with-
out lust, noether seruent affection without fleshy fancy. And I woulde
not wish any to iudge so iniuriously of the familiaritie of friendes: such
lyght iudgements, prooue but a lyght Iudge: such suspicious opi-
nions (for the most part) proceede from suspected persons, and they
are commonly such them selues, as they thynke other to be: for mala
mens, malus animus: an euyl disposition, breedeth an euyl suspicion.
But to returne to Pigmalion, who, for al his seruent loue, beyng fru-
strate of the suites thereof, and not incountred with the lyke, got
from the house of his sickle friende, and beyng alone in his owne
lodgyng, he entred with him selfe into this discourse. Notwith-
standyng my loue hath been alway guyded rather by reason then
rage, and my fancie neuer at any tyme turned to furie, by reason
whereof I haue not been greatly pinched with the panges thereof:
yet when I consider the common course of louers, and of loue, surely
of al punishmentes inflicted on mankynde, there is none that doth
more afflict vs then the lewde losses thereof, and the fierie darts
of Cupid. For all other euylles by nature we flee from, by reason
we redresse, by policie we preuent, by pleasure we mittigate, by
paciencie we moderate, by labour we lighten, by payne we appease,
by counsaile we cure, by tyme we take away, or by some meanes or
other set our selues free from. But this hatefull loue, by nature we fo-
lowe, it bereaueth vs of reason, policie hath no place in it, pleasure
doubleth our dolour, paciencie purchaseth no ease, labour is lost, payne
preuaileth not, counsaile conduceth not, tyme tyeth and intangleth vs,
no, nothyng is able to leade vs out of this intricate Labyrinth. And
though the pleasures pertaynyng to loue, seeme great: yet whosoever
purposeth to purchase them, let him assure himselfe to buy them at an
vnrasonable rate: Euery pecke of pleasure shall cost him a quarter of
care: for euery pinte of honny, he shal tast a gallon of gall. Yea though
the entry whiche leadeth to the lodgyng of loue seeme easie, and the
porche paradise vnto hym, yet shall he fynde the hall a hell, and the
whole house a hateful prison and place of bondage. For as Harri-

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ners, that vnder a shewe of calme weather commit them selues to the Sea, are oftentimes with tempestes so tossed, that rushing agaynst the rockes, they shippes are shaken to peeces, and they deuoured in the depth of the sea: so he that vnder the courteous countenance of a waueryng woman peeldeth hym selfe to loue, is commonly so trapped in the waues of wyles, that he is altogether drowned in the depth of deceyt, and hardly escapeth with the losse of his libertie and lying. We see the flye playeth so long with the flame, that he is scorched therewith, and the experience is no lesse common then lamentable, that men dally so long with dayntie dames, that at length they are scorched in the flames of fancie, and the winges of theyr free-wyl quight burnt away. And then, good God, it is straunge to consyder theyr case, howe carelesly they deale in al thynges, how leudly they spende theyr tyme, how prodigally they consume theyr goods, how negligently they regarde theyr friendes, how lothsomely they lyke good counsaile, how resolute they are in their owne sonde determinations, how dissolute in their behauiour, how solitarily they sit in silence, how secretly they conceale theyr griefe, how sorrowfully they spend their dayes, how fantastically their mindes are troubled, how feebly theyr bodies are weakened, what broken sleepes, what doubtful dreames, what vayne visions they haue. And touching theyr beloued, how curiously they commend them, how partially they prayse them, how dotishly they doate on them, how wilfully they are blynded in them, how superstitiously they thynke of them, howe idolatrously they woozshyp them, how zelously they loue them, how ielously they looke to them, how warily they watch the, how willingly they serue them, how painfully they imploy them selues to pleasure them, how redily they run vnder their commaundementes, howe obediently they bowe at theyr becke and come at their cal, how deadly they hate their enemies, howe deeply they loue their friendes, how charily they seeke their goodwill, how chylidishly they feare their yl wil, howe gladly they take a good looke, how sadly they receyue a soure countenance, how foolishly they fulfill their desires, how fondly they frame them selues to their fancies, how with lookes they shewe their loue, and with signes signifie theyr goodwill, how it greenueth them to haue any other looked vppon or spoken to, how in the presence of their Ladies they frie as hotly as Mount Actna, how in their absence they freeze as coldly as the Hil Caucasus, how present they prefer suites, how absent they sende salutations, how present they stoyse, how absent they fade, to conclude, how present they

they lyte, how absent they dye. But on the other side, to weigh the dea-
 lynges of their darlings towardes them, it makes my hart sore to
 thinke that any man should be so mad, as not bitterly to abhorre them.
 For first, while they see a man free from folly, & without the compasse
 of their cozenage, they fetch many a windlas to drawe hym into the netes
 of naughtynesse, and to intrap him in their trecherie: and if they per-
 ceive hym so strongly armed with wisdom, that their bolstered beautie
 cannot beare his eyes, then forthwith they goe about to compasse hym
 with their counterfeite curtesie, then, forsooth, they frame suche friendly
 countenaunces towardes him, & pretende to beare him so great good-
 wyl, that he cannot (vntlesse he wyl shew hym selfe altogether ungrate-
 ful & discourteous) but frame his fancie towardes them agayne. Now,
 so soone as they see him reasonably wel restrained to the lure of their al-
 luring looks, they by and by stop the lure vpon hym, and cause hym
 to houer in hope, and teach hym to flee a high pitche, for a pray of lytle
 profite or pleasure. For then they cast very coy countenances towardes
 hym, yea they wyl not so muche, as with a glaunce geue any signe of
 goodwill: but when they haue made him lie so long in the ayre, that he is
 redy eyther to take a stande, or soare away, they sling forth a traine of
 treason, and cast some flattering hope and faigned flattery for him to
 feede on, lest his kindnesse by their coldnesse should quaille, and so he re-
 tire his desyre. But if they see him to be sharpe set, that he wil stoupe at
 euery stale, or knowe him to be a Muelle, which wyl neuer atway, then
 they make hym flee, and neuer serue hym, they bangle him off, and bob
 hym as they list, then they keepe themselves out of his syght, to make
 hym more sharpe, then in his presence they lende louyng looks to o-
 ther, then they make the matter so strange, that he is dyuyn to begyn
 agayne, and to renue his suite a freshe. And the ende of al this is, to
 sport them selues in his payne, to gloze in his griefe, and to triumph
 in his tormentes: Suche malice they beare hym, that beareth them
 great goodwyl. Yea he which loueth them best, is sure to be handled
 the worst: for they knowe he is armed with loue to indure the force of
 their fraude, and lyke an Asse to beare any burthen which they shal lay
 on his backe: Yea they wyl not sticke to peeble theyr bodyes to some
 course Quidam in a corner, rather then they wyl bestowe on hym
 one courteous countenance: suche is their yll nature, to cleaue to the
 worst, and proudly to disdain hym that humbly despyeth them, and
 openly to reiect al men though neuer so noble, and secretly to re-
 fuse no man though neuer so base. And as the Humblebee fleeth all
 the

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the day in the pleasaunt ayre, and thinketh much to lpght euen vppon
the sweete flowers, but at nyght taketh no scoone to lodge in a Countes
foule sharde: so these daintie dames, in company thynke scoone to
preebe loue to any, but in coners they care not to pactise with some
lothsome skullion, or hoise boy. But if they thynke this lower whom
they haue so daintily dealt withal, haue oyle to coole their furious
flames, and be every way fytted for their folly, he shal perchance,
after this tedious toyle, and long suite in the Courte of curtisie
be aduised, and admitted for a more speedy dispatche of his ly-
uynge, to enter his Action in the common place, I meane, he shalbe
receiued into theyr good grace and fauour, and be now and then feasted
with the best banquettes in theyr bodyes. But by that tyme the recko-
nyng be payde, he shal finde his cheate so chargeable, that al thinges
considered, he myght haue fared better, farre better cheape at the most
cutthroate Tyme in a countrey. Then must the Chaynes, the Bracelets,
the Jewels, the Ringes, the Diamondes, & Pearles, be provided: then
must he buy for every part a peere, for every finger a sangle, for every
toe a tope: then must their maides be monied, their haubes basted, their
scoutes considered, their seruantes satisfied, and euer as they lye open
to him, so his purse must lye open to them and theppes. And herof com-
meth the spoyle of a number of noble and lustie young Gentlemen yea
and the nobler blood and the franker hart they are of, the loener and
sooner is theyr decay and confusion. For lyke as the fyre haupng
stones cast into it, dooth onely alter theyr colour, and make them
blacke, but cannot consume them, but haupng wood shottown into it,
it wasteth it cleane adway: so these cooleupng Curtisanes, if some
harde mettall be loue lpght vnto their lot, they onely alter his estate,
and bypng hym from very wealch, to somewhat needy: but yf a free
and franke chyld be chaunce vpon them, they wholly consume hym body
and goodes: A thing surely on our part rather to be punished then pit-
ied, who beynge by God endued with greater wittes, shoulde suffer our
selues so villanously to be vanquished by the weaknesse of women. But
verily as Spiders conuert to popson whatsoeuer they touche: so wo-
men infect with folly whom soeuer they deale withal: & I thinke them
made of God only for a plague & too vnto men, as theyr name impos-
seth. And as I haue caused Adam to be depriued of Paradise: so I thinke
her sexe is ordained to depriue Adams posteritie of prosperitie. Vea in
marriage it selfe, where only they are colited necessary, I see not but that
they are accompanied with more care then commoditie, more cost then
comfort,

comfort, more payne then gayne. more griefe then good. Suche
falsnesse if they be fayre, such fylthynesse if they be foule, such wyles yf
they be wyttie, such fondnesse yf they be fooles, such prouidnesse if they
be noble, such rudenesse if they be base, so nyce if they be vertuous, suche
wyce if they be vicious, such lustinesse if they be yong, suche lothsome-
nesse if they be olde, such lightnes if they be meery, suche sullenesse if
they be sadde, such often desyre of sport if they be healthie, suche seldom
quietnesse if they be sickly, such unhollownesse if they be barren, suche
questinesse if they be with chylde, such longyng, such dayntynesse, such
waywardnesse, at al tymes in fare such finenesse, in apparel such costly-
nesse, in houtholde stufte such curioulness, at most tymes so immodest,
such poutyng, such lowyng, such chydyng, suche chafyng, that
to conclude with Scripture, I thynke best for man not to touch a wo-
man.

Gentlewomen, you must vnderstand, this Gentleman was in a great
heate, and therefore you must beare with his bolde blasphemie against
your noble sexe: for my part, I am angry with my selfe to haue bette-
red it, and I shal lyke my lispynge lyps the worse, for that they haue ben
the instrumentes of such euyl, neyther shal I thynke them sauoyr a-
gayne, but yf it shal please some of you to season them with the sweet-
nesse of yours. But yet he hymselfe was so fully confirmed in this
fayth and beliefe, touchyng the frayltie and fraude of women, that I
thynke no torment, no, not the fury of fire could haue forced hym to re-
cant his opinion. For ever after, he fled al occasyons of womens
company, perswadyng hymselfe, that as he which toucheth Hytche,
shalbe defiled therewith: so he that vseth womens company, shalbe
beguyled therewith. And as the Dove hauyng escaped out of the
Trap, wyl hardly be alured agayne with the entisyng bayte, or as the
Hauke hauyng been once canuassed in the Nets, wyl make it daunge-
rous to stryke agayne at the Stale: so he, hauyng been caught in the
snares of craftie counterfeytynge, and now hauyng vntwound hymselfe
thereout, and won the fieldes of freedome, auoided al occasions which
might bring him eslones into bondage. But man purposeth, and God
disposeth, men determine, but the destinies do: for what shalbe, shalbe:
no pollicy may preuent the powers of the heauens, no dooings of men
can vndo the destinies. For he was so far of from beyng able to keepe
hymselfe from being in loue with women, that he fel in loue with a sence-
lesse thing, a stone, an Image (a iust punishment for his rash rayling a-
gainst the flozishyng fementine sexe.) For continuing (as I said before)

his solitary life, separated from the societie of women, he continued the most part of his tyme in caruing and graving Images, & amongst al other his workes, he made out of Marble the likenesse of a proper Cleenche (as by lyke) notwithstanding the new religion he was entred into, hauing most fancy to a Feminine forme: and hauing fashioned and finished it in the finest manner, he set to looking on it. And as soon as it entred in at the eyes, and from thence descendeth to the hart: so he looked so long thereon, that at length he set in loue with it; yea he was so wonderfully bewitched with it, that he set to embrasyng, kissing, and dallying with it. A monstrous myracle no doubt, and rather to be wondered at, then credited: And yet I haue heard of some that haue been so possessed with melancholy passions, that they haue thought them selues to be made of glasse, and if they had gone in any streete, they would not come neere any wall or house, for feare of breaking themselves. And so it may be that this Pigmaliō thought hym selfe some Stone, and knowing that lyke agree best with theyr lyke, he thought he could make no better a match, then to match hymself to a Stone. Or it may be he was one of those, whom after the generall flood (as Ouid reporteth) Ducalion and his wyfe Pirraha made, by casting stones at theyr backs: and then no marueyle though he bare marueylous affection to stones, being made of stones. Or whether his religiō were to loue Images, I know not: neyther is it any more to be marueyled at in him, then in an infinite number that liue at this day, whiche loue Images ryght wel, & verily perswade them selues that Images haue power to pray for them, and helpe them to heauen. Or whether it proceeded of this, that every one is lyghly in loue with that whiche is his owne, I know not: but this I reade reported of hym, that when neyther by the feelyng of his senses, neyther by the force of reason, neyther by the assistance of tyme, neyther by any other meane he coulde rydde his tender hart from this stony loue, he tooke his Image and layd it in his bed, as yf it had been his wyfe and byde: whiche doone, he went to the temple of Venus, and there sending by sighes for sacrifices, and utteryng his passions in steepe of prayers, rusully repentynge his former rebellion agaynst the maiestie of the goddesse Venus, for that he had blasphemed wickedly agaynst women, and neglected the lawes and loze of loue, and sought to lodge hymselfe in libertie: he humbly requested her now to rde his ruthlesse case, and he would remayne her thral al the dayes of his lyfe after: and that if it seemed good to her Godhead to geue hym a wyfe, that she

the myght be (he durst not say his Image) But lyke vnto his Image: Venus very wel knowing what he meant by this request, remem-
byng also the wrong whiche Penthea before had proffered hym, for
that he loued her loyally the space of three or foure yeres, without
any rewarde, except it were double dissembling for his singuler affec-
tion, and therefore had some reason to rage against women as he dyd,
she thought her selfe bounde in conscience to cure his calamitie: and see-
yng how idolatrously he was adicted to his Image, she put lyfe into
it, and made it a perfect woman. The lyke miracles we haue had ma-
ny wrought within this few yeres, when Images haue been made to
bowe theyr heades, to holde out theyr handes, to weepe, to speake &c.
But to Pigmalion, who hauyng doone his deuotions, returned to his
lodging, & there according to custome fel to kissing his Image, which
seemed vnto him to blush therat, and taking better taste of her lips, they
began to waue very soft & sweete, & entring into deeper daliance with
her, she bad him leaue for shame, and was presently turned to a perfect
proper maide. Which he seeing, magnified the might and power of
Venus, ioyfully tooke this mayde vnto his wyfe, and so they lyued to-
gether long tyme in great ioy and felicitie.

You haue hearde (Gentle women) what broode blasphemie the sic-
klenesse of Penthea caused vnto: wherby to be blowne forth against you
al: wherfore to auoyde the lyke, I am to admonishe you, that you pre-
fer not new fangled friends before old faithfull friends: that you nei-
ther lightly leaue the one, neither lightly loue the other, for it is great
lightnesse to doe eyther the one or the other. And besides the incur-
ryng of the blot of inconstancy & waueryng, it is very perilous for you
to commit your selues and your secretes to those, of whose trustinesse
you haue made no tryal. For al is not golde that glistereth, counterfai-
te coine sheweth more goodly then the good: and it is most easy to deceiue
vnder the name of a friend. The common saying is, the chaunge is sel-
dome made for the better, & your owne saying is, that of your seruants
you had rather keepe those whom you knowe, though with some
faulces, then take those whom you know not, perchaunce with more
faulces. Howe much more then ought faithfull friends to be kept
and accounted of, whom you know to be perfectly good? They
are not surely for any chaunce to be chaunged, they are not for any re-
spect to be reiected, they are the only Jewels to be ioyed in, the
onely Deares to be preserved, the onely pylers to be trusted to. We
like a picture made in Parble, better then in Clay, because it wyl last
longer,

Pigmaliions friende

longer, we lyke the ryche Diamond cheefly, because it lasteth long, and wyl not lyghly loose his bright hew: so lykewyse, you ought to like those friends best, which last longest, and haue lyued longest with you. For you must consider, true friendes are not lyke new garments, whiche wyl be the worse for wearyng: they are rather lyke the stone of Scilitia, which the more it is beaten, the harder it is: or lyke spices, which the more they are pounded, the sweeter they are: or like many wines, which the older they are, the better they are. But to leaue true friendship, and come to trifling friendship, consisting in pleasant plying practises. I would wylsh those women which deale that way (although they be no sheepe of my flocke, yet for theyr sexe sake, I wylsh them wel) I would, I say, aduise them to take heed in ridding away those friendes they are weery of: it is a dangerous peece of worke, and importeth as much as theyr good name cometh to. For if they shal without discretion and great cause disclayme a mans friendship, it is the next way (vntlesse his gouernment of himselfe be very great) to make hym proclayme what friendship he hath had of them in tymes past: This was it which made Faustine so famous as she was: this is it which blazed the bryte of Blanch maria throughout the world. And surely I know not wel what counsaile to geue in this case, it is a matter of hard digestion to a man to see her become strange vnto him, who was wont to be most familiar with him, to haue her his enemie, who was wont to be his friend: therfore I would aduise them, as they haue wplyly caught them, warply to cast them of. For the best waye is, by little and little to estrange them selues from their friendes, to pretend some earnest or honest cause, to professe that neuer any other shal possesse lyke friendship with them, and to promise, that in hart they wyl be theirs during lyfe.

Alexius.

¶ Alexius geuen earnestly to folow the studie of his booke, and the knowledge of the liberal Sciences, is diligently exhorted by his father to take a wyfe, whereunto though vnwilling he applyeth hymselfe, and is matched with such a one, that in respect of her good graces, he vttereth great commendation of woman kinde. But shortly after, fallyng into loathing of that which before he most loued, he repenteth himself of his bargaine, and forsaking both house and wyfe, and al worldly pleasures, consumeth the remainder of his lyfe in pilgrimage, and trauaile.

Cicero

Cicero was of this opinion, that the greatest doubt whiche dooth most deeply distresse a young man, is to determine with hym selfe, what lyfe in this lyfe it be best to enter into: wherein no doubt he had reason, for besides the diuersitie of lyues which are to be chosen, there is suche a confused Chaos of conceptes in young mens heades, that our wits are confounded with them, & are lost, as it were, in a Labyrinth, not findyng any way out: so that yf we chaunce to enter into this deliberation, we are as soone in one baine, as soone in another, and so many daynes, so many banities: if vertue draweth vs one way, vice draweth vs an other way: if profite perswade one way, pleasure prouoketh vs another way: if wit weigh one way, will wresteth another way: if friendes counsaile one way, fantie forceth vs an other way: yea some (lyke Horace his guesstes) are so dayntily disposed, that no lyfe at al can wel lyke them. Kingdomes (say they) are but cares, in honour is enuie, no maiestie in meane estate, penurie in povertie, in single lyfe solitarinesse, in mariage troubles: and touchyng studies and faculties, Diuinitie is contemptuous, Philisicke filthy, Lawe laboursome: touching other trades of lyfe, marchandise is but bale, the countrey lyfe is clownish, warfare is dangerous, in trauaile is peril, liuing at home is obscure, yea what life so euer it be, they count it lothsome: so that it is hard for them to resolute vpon any one, who can frame thery selues to fancy none. But for such as couet to be of the corporation of the common wealth, and to be profitable members thereof, I thynke these two popntes in this choyce of our lyfe chiefly to be considered. First, that we apply our selues to that lyfe whereto by nature we are chiefly inclyned, for it is not possible wel to goe forwarde in any thyng, Inuita Minerva, nature not consentyng thereto. Then, not so to addict our selues to any one lyfe, but that we may adapt our selues to another, yf neede shal require. For no man is so surely settled in any estate, but that fortune may frame alteration: lyke as no shyppe sayleth so directly to the wished hauen, but that some contrary wynde may conuert her course agaynst the wackeful rockes. Whiche may be iustified by the example of a young gentleman named Alexius, who beyng settled in a stedfast state of lyfe, as was to be thought, yet was he drawen to chaunge, and chaunge agayne. For first, beyng desirous to passe the pilgrimage of this short lyfe in pleasure, he auoyded (so neare as he could) al worldly vanities, reposing his chiefe pleasure in searchyng out the sacred skyl of learned bookes: so that studie was his onely pleasure in prosperitie, his onely solace in aduersitie, his one-

Alexius.

by exercise being fresh, his only refreshyng being weery, his only sport, his only play. And notwithstanding he had good skyl in hauking, hunting, dicing, cardyng, with such lyke, and sometyme for recreation sake vsed them: yet he counted al those pastimes a paine, in respect of the pleasure which study procured hym. His Father seeing him settled in this solitary lyfe, seemed to myslike thereof, and dissuaded him from it in this sorte.

I see, sonne, there is nothynge so good, but by y^el bysnyng may be made naught, and true that saying is, that euery excelle is turned into vice: I meane your studie, whiche of it selfe is lawdable, yet the immoderate vse thereof maketh it rather to be reprehended, then commended: and while you seeke your owne carelesse securitie, you neglect your countries commoditie, and lyue (lyke a Drone by the hony) of other mens handes, and by the sweete of other mens sweat. For you must knowe, al the prayse of vertue consisteth in doing, from the which to be withdrawen with the doubt of danger or trouble, is a signe of one whiche preferreth his owne priuate safetie, before the common societie: And yet he that wyl not indeuour to defende other, is commonly left destitute of helpe hymselfe. What wonne Archimedes by his earnest studie, who while Marcellus woon his citie Syracasis, was so busily drawing figures of Geometry in the ground, that he knewe not the citie was taken, and Marcellus sendyng for hym to come vnto hym, he answered he would not come, vntil he had finished his figures: whereuppon the messenger in a great rage finished his lyfe: an ende fyt for all suche, who to satisfie their owne myndes, wyl not sacrifice their duties to theyr rulers, countrey, and common wealth. Therefore I thynke good you leaue this labourlesse lyfe, and to enter into the worlde, and take a wyfe, whereby you may become a profitable and fruiteful member of your countrey. You know the law maker Lycurgus, valued in a manner with mansleas, those whiche woulde of set purpose abyde barren, saying, that he dyd in a manner deprive a man of life, which did not helpe to byng a man into this life, when he myght: and the difference is litle, betweene dooynge an iniury, and suffering an iniurie to be done, when one may prohibite it. You knowe also the reproch whiche he suffered that ancient humaried captaine Darcillidas to receyue, who passyng by a young pyncockes, had no reuerence done vnto hym (whiche amongst the Lacedemonians was the greatest dishonor that myght be) the Captayne complaynyng hereof, the young man answered hym: Why sir, you haue got none whiche may doo reuerence

nerence to me when I come to age, and therefore it is no reason you receiue that honour at my handes: which answere Lycurgus allowed of, thinking none worse Citizens then suche as woulde not marrie. Therefore if you wyl auoyde the lyke inconuenience, and frame your selfe to enter into that honourable state, I wyl depart with such part of my lpyng vnto you, that you shalbe able to lye in good credite and countenance in your countrey, and haue cause to thynke your lyfe as pleasaunt as this you now leade.

Alexius hauing diligently geuen eare to his fathers wordes, dutifully made answere in this sort.

Sir, if it please you, I am of this opinion, that a good thing cannot be too muche bled, and that the more common it is, the more commendable it is, neyther is it possible to seeke learnyng too muche, whereof there was neuer any man yet but he had too litle, and I thinke it shame to ceasse from seekyng, when the thing sought, is the only thing worthy to be sought. For what toyle can seeme tedious to finde the way to wit, and path to prudence, the line of lyfe, and bayne of vertue? And for the commoditie of my countrey, I doubt not, but you know, that the studious stand the common wealth in as great neede, as the industrious otherwise. Yea who first brought men within the compasse of a common wealth, but onely the learned? Who brought them from sauagenesse to ciuilenesse, was it not the learned? Who reduced them from rage to reason, was it not the learned? Who brought them into the societie of a Citie? Who prescribed them lawes? Who taught them religion? Who inuented marriage it selfe, whiche you are so earnest to haue me enter into: was it not the learned? Yes no doubt, learnyng is the lyfe of the common wealth, the maker and mainteyner of it. I must confesse, that those whiche vse trades of trauayle in the common wealth, doo much good to the common wealth: but I must say, the learned do more good. I must confesse, that souldiers often defend the common wealth: but I must say, that learning must leade them, otherwise they wyl sooner offend it, then defende it. I must confesse, that souldiers often win wealth to their countrey: but I must say, that Senatours must keepe it, and the cunning to keepe, is no lesse commendable, then the courage to get, and courage, God knoweth, is litle worth abrode, vnlesse there be good counsaile at home. For what worthy exploit es dyd any captaine euer atchiue abrode, but by the aduice of counsailors at home? As the valiant victorie whiche Themistocles had ouer Salamis, was atchiued by the counsaile of the Senate whiche Solon had constituted. The
ouerthrowe

Alexius.

ouerthrow of Carthage, was wrought by the aduice of Cato, a coun-
saylor. The destruction of Troy, was wrought not by lusty prowesse,
but by learned policie. The takyng of Babilon by Darius, was not
done by strength of his armie, but by the skilful subtelcie of his ser-
uant Zopyrus: and so almost in al notable victories, policie pre-
uaileth aboue power. Whiche was the cause that Agamemnon in
the siege of Troy, wysshed rather for tenne suche as Nestor (who was
a graue counsaylor) then for tenne such as Ajax (who was a valiaunt
Captayne:) that Traianus the Emperour, when he went into the
campe, euer had Dion the Philosopher with hym in his owne chari-
ote: that Alexander neuer went into the feilde without the Philo-
sopher Calisthenes with hym: Zerxes neuer without Damarathus:
that Alexander had euermore Homer his Iliades lying vnder his
beddes head: that Iulius Cæsar studied in the nyght, and set downe
in wryting that which he dyd in the day: that Epaminondas, Mithri-
dates, Themistocles, Adrian, Marcus Antonius, Marcus Aure-
lius, Alcibiades, Scipio, Brutus, Annibal, Alphonsus, Solomon,
Dauid, with infinite other, who were couragious Captaynes and
Kinges, gaue themselves most earnestly to study & learnyng. For they
very wel knewe he coulde not be a perfect Captayne, whiche was not
perfectly seene in al sciences and learnyng. In Grammer, to attayne
to the Latin tounge, and by it, to the knowledge of other tongues,
wherby he may not be deafe & dumbe among those with whom he shal
haue to deale in warre. In Rhetoricke, chearefully to perswade his
souldiours to suche enterprises as he would haue them attempt. In
Logike, probably to reason with his souldiours in doubtful matters,
whiche are to be discussed amongst them. In Arithmeticke, to num-
ber his souldiours, to deuide them into bandes, as best may serue for
the battel. In Geometrie, to measure the ground, to iudge of the dis-
tance of places, whereby he may cast his trenches, raise his bulwarkes,
and place his ordnance and munition to most aduantage. In Astro-
nomie, to knowe the course of the Starres, the place of the Poles, the
site of the Zones, and suche lyke, whereby he may be able to direct his
army by myght (eether on sea or lande) into what coastes he shal haue
occasion. In Musicke, to recreate hymselfe beyng weery, to sing
Psalmes and prayes to God for the victorie. And as these seuen libe-
ral sciences are shewed to be most necessarie for a Captayne: so is there
no art or knowledge but ought to be knowen vnto hym. Philosophy,
to take away the terroꝝ of death, to ease the euyl of griefe, to coole the
heate

beate of hate, to bydle rage with reason, to turne rashnesse to staynes-
nesse, as it did in Fabius the noble captaine, qui cunctando restituit
rem: to mortifie the desires of flesh, as it dyd in Alexander toward
the wyfe & daughters of Darius: to increase abstinency, as it did in the
same Alexander, who hauing ben three or foure dayes without food,
would eate nothing himself, yf al his souldiers were satisfied: to make
patient in payne, as it made Marius abide martyring without bynd-
yng: to teache to endure hardnes, as it made Agelilaus to go almost
naked in the myddest of Winter, that his souldiers by his example
might do the lyke: to teach to set litle by riches, to despise vaine glorie,
to auoyde infamy, with infinite other commodities, where with Philo-
sophie doth furnish vs. Cosmographie, to know the situation of cities
and countreys, to take the oportunitie of mountaynes, woods, and wa-
ters. Surgery, to heale his woundes. Phisicke, to cure his diseases, &
keepe himselfe in health. Law, to minister iustice to his souldiers, to
deuide the bootie indifferently amongst them, to obserue inviolably the
law of armes. Diuinitie, to debort his souldiers from swearing, from
blaspheming, from drinking, from whooring, and in the houre of death
from despairing. So that counsaile, learning, and knowledge, ought to
be the chiefe weapons and compleate harness of a captaine, yea know-
ledge is the armour of proofe, which neither Cannon, Hargabus, nor
Pistol can pearce. And what commoditie is in courage without coun-
saile, may be seene by many rash conflictes of many rawe captaines.
And not to touch any of fresh memory, it may please you only to cal to
your remembrance one Callicratides, who being captaine of the La-
cedemonians, in an expedition against the Athenians, was aduised
by the Senate not to encounter with them, but to remoue his name frō
them, til more conuenient oportunitie might be taken: but he, thinking
it would haue ben some derogation to his manhood some what to haue
retired, at al aduenture ventred vpon them, to his owne better overthrow,
and to the great weakning of the wealth of his common weale, & coun-
trei. If then learning be so necessary to war (where to many thinks
it rather a hindrance, as the french nobilitie forsooth at this day scarce
dareth deale with it, for feare of martyng their martiall feates) howe
needeful must we thinke it to other parts of the common wealth? Can
the prince set forth Gods glorie, and see to the realmes safety? Can the
nobilitie provide for the preservation of the prince and countreys com-
modities? can diuines truly preach the Gospel? can Iudges due mini-
ster iustice? can Lawiers defend the innocent? can Physicians heale

Alexius.

The sickly in warre can the surgeons cure the wounded, without learning: can Merchants safely passe the dangerous seas without skillful Pilotes? Can they mutually trafique & bring in necessities into the realm without skillful interpreters? to be short, there is nothing done in the countries commoditie, whereto there is not had the help of skil and learning. So that learning & wit is the only wealth of ech country, the only conquerer in war, the only preseruer of peace. Lys the goddess of peace without learning can do no good, Mars without Minerva can make no good warre. therefore (sir) well you may restraine me from studie, but you shal neuer dissuade me from it. And wheras you perswade me to enter into the state of Matrimonie, I cannot but thinke that the great desyre you haue to do me good, doth so dym your vnderstandyng, that you perfectly know not what wyl doo me good, otherwise you would not goe about to bying me (as they say) out of Goddes blessing into the warme Sunne. For yf you knew the commodities of this lyfe whiche I now leade, and considered the discommodities of that lyfe you woulde haue me to leade, I knowe you would neuer counsaile me to cleaue to the one, and leaue the other: In this such quiet, in that such care: in this such puritie, in that such prauitie: in this such vertue, in that such vanitie: in this such contentation, in that such vexation: in this such calmes, in that such stormes: in this such safetie, in that such leoperdie: in this such felicitie, in that such misery: that I muche muse that you your selfe murmur not at the misserpes in maryage, & seeke to be settled in the sweete solace of single life agayne.

The people called Massagetes, lpyng in mountaynes without houses, enacted this law amongst them, that euery inhabitant should haue two Tunnes or Fats: in the one should lye the husband, sonnes, and men seruantes, in the other the wyues, daughters, and maide seruantes: they neuer ate togeather but on holy dayes, and may not lawfully lye togeather, but only once a weeke. Pompeius hauyng occasyon to trauel that way, demaunded of them, why they lpyed in that separated sort: They answered him, the Gods had geuen them but shorte tyme to liue on the earth, whiche they ment to spend quietly, whiche bring togeather with theyr wyues, they sayd they could neuer do. And Lycurgus hymselfe, whom you alleage in commendation of maryage, was almost of the Massagetes mynd, for he willed men not to lye continually with their wyues, but to vse their cōpany sel dome & by stealth: wherby you may see that maryage is a dangerous thyng, and dayntely

to be dealt withal, and that he had neede to be armed with more peeres then I am, that shal venture vpon it. For my part, if you be so content, I meane to contynue as I am, and not to change for the worse, and with Glaucius to geue golden harnesse for Diomedes his brasse, or a precious stone for a Barley corne with Aesops Cocke. His father seeing how he was bent, willed hym to do as he would, & halfe angry, left hym to his owne lpyng.

I haue hitherto (Gentlewomen) done you some wrong, in framing my talke to the condition and capacitee of these Gentlemen, who, as you heard at dynner, held so hotly that learning was not necessary for a captayne: now I wyl performe my promise to you, and I wyl not only pay you the principal, but because you haue so quietly forborne your due so long, you shal heare I wyl yeelde you some interest besides.

May it please you then to knowe, that Alexius seeing howe desirous his father was to haue him marrie, thought it the part of an obedient childe, to apply himselfe to the pleasure of his parentes, and to enter into that trade of lyfe, wherein his father before hym had traded: where vpon he somewhat intermitted his earnest studie, and began to peruse those booke whiche treated but of litle learning: and in steede of scholes, frequented those places, where at first, being a fresh man, for the principles of his science, he was taught with lookes, not with letters, and with the eyes, not with the mouth: wel in short space it fortun'd one of his good instructours by lending hym a looke, to learne hym such a Lesson (as best wyttes are soonest caught by Cupid) that he coulde not be quyet tyl he had gotten out alone by hym selfe perfectly to come it: Where he sayde it without booke in this sorte.

I perceiue now that saying is true, that the greatest clarkes are not the wyldest men, and that in respect of experience, learning is litle to be accounted of. For I see the foolysheesse of my father (if it were possible there shoulde be any in hym) to be farre better then all my wysdome and learning. He only knoweth what is profitable, what is pleasaunt for me. He knoweth, and he tolde me, but I would not then beleue hym, that the married lyfe is the onely lyfe. Wel, now I see it to be so in deede. Good G D, what good vnto those louyng lookes onely, whiche that louely Menche cast vpon me, doe me: what then may I iudge of the rest, if onely lookes like me so wel? no, neuer any worke of other mens, or inuention of myne

Alexius.

shew, neuer any History, Commedie, Oracion, or Verse, haue procured me halfe the pleasure, as this beautiful booke hath. Therefore now farewell Minerva, welcome Venus : farewell Aristotle, welcome Ouid : farewell Muses, welcome maydens : farewell learning, welcome Ladies. But what, shal I thus neglect Gods commaunders, wisdomes loze, my fathers helles, and geue my selfe ouer to fond & foolish loue? Why, as though god allowed not of marriage, as though Pallas her selfe were not subiecte to loue, as though my Father hym selfe dyd not in a manner force me hereto? Yes I wyl evidently let this my Goddesse vnderstande my good wyl, I wyl humbly craue her loue agayne, I wyl make my father pryncie to my practise, I wyl cause al the friendes I haue to further the maryage betwene vs.

Now this young Punee, hauing perfectly learned his first lesson, and lyking it very wel, was taken forth another lesson, he was taught now forth his partes of speache, he was dyuen to speake for hym selfe, to preferre many pityful prayers, to seigne, to flatter, to bow, to promyse, to sweare, to make verses, to wyte letters, & to vse al meanes to prooue his owne loue, and to purchase hers : and this lecture also liked hym wel enough, for that in that he was othertwyle a good scholler, and indued with a good wit, he was wel able euery way to discharge it, and besides that, the Gentlewoman seemed at length almost wyllyng to be worne to his wyl. Then he proceeded further in his learning, and came to his numbers, he was dyuen to number, and tel out his coyne, and to bryde rings, tablets, chaines, and such like, to sende to his mistres, as tokens of true loue, to linke likyng, and to bynde fast the bargayne. After this, he attayned to the knowledge of the articles, for now articles must be drawn of theyr agreement, her iointer must be appoynted, al the conueyance concernyng this contract, are concluded: This lesson neyther dysliked him, for that his father was able euery way to performe it. And thus the mariage is consummated.

Now for recreation after his study, his exercise alwayes was either to triumph of his owne happynesse, eyther to tryfle and talke with his Mistris, eyther in verse curiously to commend her, or els in prose lyuely to paynt forth the prayse of women : and amongst many other his franticke fancies, he presented in wytyng to his wyfe this much in effect.

As it somewhat easeth the afflicted to vter theyr annoy, so no doubt it greatly increaseth our happynesse to expresse our ioy : and I am perswa

perswaded that al the delightful thinges we see, al the ioyful thinges we beare, and al the pleasant thinges we feele, would procure vs litle pleasure, if we had no meanes to manifest them, or friendes to impart them to. Therefore I wyl vnfolde my ioyes to my ioy, my pleasures to my Paragon, my mirth to my mistres. For who euer swarmed in such seas of delyght? Who euer bathed in more perfect blisse? For first, what coulde I haue wished more of God, then to haue mine owne Father the aucthor, the beginner, the perswader, the practiser, the furtherer, and the finisher of my felicitie: to impart vnto me his counsaile, to depart with his coyne, to geue me his goodes, to leaue me his landes, and to doo more for me then I had epyther reason to require, or so much as durst to desire? O Father, thou onely knowest how to blesse thy chyldren. Then what more happynesse coulde happen vnto me then to haue a wyfe, whose countenance coueteth onely to content me, whose lookes are framed onely to my liking, whose woordes are only wyshed to my wil, whose deedes are only directed to my delight, whose beautie then the Sunne beames is more bright, whose bounty, witte, and vertue, is more rare then to be comprehended in a mortal wight, who in shape Venus, in wit passeth Pallas her selfe, who is the onely starre which geueth true lyght, who is the onely worshyp of the world, the only honour of her age, the only Phœnix of the earth: whose gouernment is such, that she can guide her selfe wisely in al companies, in al causes, whose discretio is such, that she can apply herselfe fitly to al times, to al places, to al persons, who loueth me so loyally, that I cannot but like it, who honoureth me so dutifully, that I cannot looke for more, who at all times entertayneth me so curteously, that I cannot but be content with it, who dayly filleth my eares with such sugred woordes, that they cannot but delight me, who at boord feedeth me so daintily that a prince would be pleased with it, who feasted me so delicately, that the goddes themselves would be glad of it: O Mistres, thou only knowest how to make thy husband happy. But what marueyle is it to see a good tree bring forth good fruite? What wonder is it to see one woman good, when there are none pl: and how is it possible that there should be any pl, when the matter whereof they are made, & causes wherof they come are right good? For first they are made of the purist metall of man, whereas man was made of the grosse earth. And as in stills, out of hearbes is gotten pure water: so out of man was gotten the pure metall of women, as may be plainly perceued by the finenesse of their fourme, by the softnesse of theyr fleshe, by the clearenesse of theyr colour, and

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Such lyke. Then for the constitution of theyr bodyes, they are most commonly colde, by reason whereof they are most patient, modest, milde, and merciful, most constant without lychtnesse, most continent without lechynesse, neyther offende eyther in extesse of meate, eyther in fleschly heate, so often as men of fyre and hot complexions doe. And as theyr bodyes are most perfect, so also theyr soules are most pure. For whereas men receyue from Adam originall sinne, women are altogether (if I be not deceyued) voyde of that infection. But notwithstanding this perfection wherewith they are indued, yet (as thynges most excellent are euer most enuid) there want not those whiche want so muche gouernement, that they wyl not stycke earnestly to inueigh agaynst the noble fementine sexe, and amongst the rest (as who is so bolde as blynde bayard). Mantuan, lyke a mad man, most rudely and rashly raueth and rapleth agaynst them. But his wordes are so voyde of wytte, and his raplyng so without reason, that yf he were alpye, I thynke hym rather with toymes to be confounded, then with argumentes to be confuted. Before hym Aristotle, as an Ass, lotted with ouermuche studie, maketh a great speake, saying, women are monsters in nature: and he allegeth a profounde reason to proue it, for that nature (forsooth) alwayes intendeth to byng forth that whiche is most perfect, and therefore would byng forth only men, if she might. A pythy argument: he reasoneth as though it were graunted hym, that men were more perfect then women, which with al his philosophie he shal neuer be able to proue. And if he make this reason, that the male is euer more perfect then the female, nature her selfe wyl quickly confute him, who in most of her creatures hath made the female far more perfect then the male. And not to vse many instances, what neede we goe any farther then consider the kinde of Haukes, where we shal see the Goshauke far better then the Cossel, the Gerfaulcon then the Gerkin, the Lanar then the Lanaret, the Sperehauke then the Pusket, and so of al the rest. But Aristotle can make a better reason, for that women by mutual coniunctions receiue their perfection from men, a reason truly without al reason. What woman was euer more perfect then the virgin Marie, who neuer knewe man: then the Romane bestall virgins: then our bowed virgins, who continued the whole course of their life without the company of men: But Ceny (forsooth) being a mayde, desyred to be made a man. But wyl you know the cause? Not for that she coueted to be of the kinde of men: but, that she might be free from the filchynesse whiche men dyd foze her to,
(foz)

(For before she had been ravished by Neptune) lyke as the lytle chicke, being caught by the Wyre, would with all his hart be were a Wyre, and yet the kind of Wyre is not to be thought better then of chicken. But to leaue Aristotle his railing reasons, and to reason indifferently of the matter, what one perfection any way are men intued withall, that women want? Doo men (I say) eyther in natural wit, eyther in politike gouernment, eyther in valiant courage, eyther in skyl and learning, eyther in vertue and living, any thing excel them? And first for wit, Aristotle him selfe proueth them to be more apt in wit, for that they are more soft in fleshe: and we our selues haue a common saying amongst vs, that women are neuer without an excuse, whiche is a sure signe of a most sharpe & redy wit. And if I were dytuen to alleage examples of wittie women, I could recite whole countreys, to wit, Flaunders, Holland, Zeland, and most of the lowe countreys, where the women wittily deale in all thynges, discretely order theyr householdes, courteously entertayne straungers, and wysely wields most weighty affayres, whereas the men deale onely with dyynke, and lyke drunken doltes lye vnder the boorde. In Fraunce also, the Gentlewomen generally are more wittie in wordes, and eloquent in talke then the men. The lyke no doubt may be truly reported of diuers other nations. Then for politike gouernment, is it lykely that they, who can gouerne themselves and theyr affections discretely, theyr families and householdes orderly, are to seeke in the politike gouernment of publike matters? For (no doubt) it is farre more easy to see wittily into other mens affayres, then into our owne: and Solon sayth, that they onely are fit to gouerne other, who can well guide them selues, neyther is the difference so great betweene a priuate family & publike societie, but that they which can gouerne the one, may wields the other. Agayne, seeing in matters of loue (whiche blinde the wisest men that are) women can deale so politikely, that though they them selues beare great affection to a man, yet they wyl so handle the matter, that they shal humbly make suite vnto them, and earnestly desyre them to that, which they of themselves most earnestly desire: sleeping in priuy stealthes they can practyse so politikely, that theyr husbandes, though neuer so wary, shall neuer be ware of it, but rather the more they are deceyued, deate the more of them: is it to be thought they are to learne of men, or any way inferiour to them, in the conueigh of ordinarie accidentes, and matters of common moment? but women are not admitted to the administration of the common wealth: but what forsooth is the cause?

Forsooth

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Forsooth the malicious spite of men: and I may say to my selfe, it standeth vs vppon so to doo, for if they shoulde be allowed to execute publike offices, whereby they discreate and good gouernment myght be generally knownen, it were greatly to be feared, that we shoulde be let to the court and kitchen another whyle, and they placed in those offices, whiche we now, not so worthy of them, wrongfully vsurpe. And yet to the intent al suche bygght lyghtes shoulde not be put vnder a bushel, it hath pleased God to set some of them on the hylls of bygh estate, to geue lyght of lyfe, and good gouernment to the whole worlde: as namely the wyfe of Aeneas, named Lauinia, after his death gouerned the most turbulent state of Italy, with such policie and wysedome, that though the title of her husbände to the kingdome were very tickle, being a Troian and straunger, though her neighbours on euery syde were geuen to spoyling, inuading, oppressing, and vsurpyng, yet she kept her people in peace, and her kyngdome quiet, vntill her sonne Ascanius came to ripe peeres, and then safely set hym in the regal seate and royal dignitie of his father. As Debora for her wit and policie was appoynted Iudge ouer the Israelites, by whose counsel and courage, that couragious captaine and capital enemye to the Israelites, named Sisera, was subdued. I could alleage most fructifull examples of most fresh and famous memoire, of the noble gouernment of women, if it were lawfull, ludere cum sanctis. But what shoulde I rehearse examples of the polittique gouernment of women, whereas lawes (the only ground of al good gouernment) were first inuented and made by Ceres, a woman?

Therefore to the thyrde point, whiche is valiaunt courage: wherein we our selues confesse them to be nochtynge inferiour vnto vs, in that we say, women are alwayes desirous of soueraincie, whiche euidently argueth a noble and haughtie mynde. Besides that, how much weaker theyr bodyes are then mens, so much the more strength and vertue is contayned in their mindes. For it is the iustice of God commonly, to supply the debilitie of the body, with the myght of the mynde. Agayne how much shorter liued they are then men, according to Aristotle his opinion, so much the more vertue of body and mynde they are indued withal. Like as by dayly experience we see that those children which are destined to death in the prime of their lyfe, are far more witty, discrete, and perfect every way, then those who haue long tyme graunted them to liue on earth. Lastly, if particularities might proue a generalitie,

generalite, what man was euer more couragious then Semiramis, who in the habite and apparrel of a man, gouerned the Alsirians moste couragiously: Then Tomiris, who slue the mighty kyng Cyrus most ballauntly: Then the wyues of the Citie of Scio, who repulsd the y enemies most reprochefully: with infinite other, who in stoutnesse of stomacke, and couragtousnesse of mynde, haue been equal to any man, that euer had any prayse for his prowesse and vertue. The fourth poynt is learnyng, whiche to be proper as it were to women, may be pꝛooued by this, that the Muses, the aucthours of al learnyng were women. It may be sayd, that the people called the Latines lent us muche learnyng: but it must be sayde, that a woman named Nicostrata first taught them they letters. It may be sayde, that Athens hath been the aucthour of many Artes, but it must be sayd that Aspasia instructed Pericles the Duke thereof in learning. Solomon was most wyse and learned, yet Saba was able to dispute with hym. Zenobia had learned sonnes, but she herselfe taught them. So that it is euident that women are rather the aucthours of learning, then any way inferiour to men in learning. The last poynt is vertuous lyfe. Alas it greueth me to thynke how far we come behynde in this comparyson. How strange is it to heare a woman to be a sweater, a Dealer, a murderer, a traytour, a rebel, an extorcioner, a periturer, a cooler, or any such lyke: To our shame I speake it, we wallow in those wickednesses. Howe harde agayne is it to fynde a man of continent conuersation, of modest manners, of mylde mynde, of gentle disposition, of courteous inclination, of pityful hart. To they prayse I speake it, Women abounde in those vertues. So that to speake indifferently, betweene the lyfe of men and women, is as muche difference as betweene lyght and darkenesse, betweene vertue and vice, betweene G D D and the Deuyl. Therefore, seeing women excell men in perfection of body and soule, in wyt and gouernment, in courage, in learnyng, in lyfe and conuersation, what marvyle is it if my Wyttres make me happy: what wonder is it if she wyne me to her wyll: What meede do I deserue, if I serue her al the dayes of my lyfe: For duety no doubt is due vnto her, and I thynke my seruice: not sufficient to shewe the good wyll whiche I am bounde to beare her.

You haue heard (gentlewomen) what prayse Alexius for his mistres sake hath bestowed vpon you al, whiche I doubt wyll byrue you into so good an opinion of your selues, that you wyll thynke so meane a man

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as my selfe, not woorthy of your company: but I would wishe you to take heed, for in so dooing you might shewe your selues to want that wyt and curtesie which Alexius hath attributed unto you: and yf you proue him false in one point, it is as lyke he hath lyed in al the rest. But to speake my fancy freely of the prayse which he hath geuen you, though some particuler examples be so manifestly true, that al the worlde doth acknowledge them, yet his general reasons are altogether sophistical and full of fallacies, set forth without any lyuely colour, onely with sayngnyng and payntyng: and the fine marble you know needeth no payntyng, that is needefull onely for ragged wailles. I meane not, that he meant women were ragged wailles, and therfore paynted them out in such sort: but surely the sequelle of his dooings was such, that it evidently appeared he thought not so wel of women in deede, as he set forth in wordes. For now forsooth he is despyous to be further learned, & to take forth a new lesson, he leaueh his former lessons with dyspayre, and proceedeth to declensions, he begynneth now to declyne, whiche lesson he sayth to hymself, in this sort.

Good G D D, I see there is satietie of al thynges, and Hony is selfe, if one haue to much of it, seemeth nothyng sweete unto him. How vnpleasent now seemeth the pleasure of dallying with my mystris, which but euen now I thought heauenly happynesse: How are my fiery flames banished to dead coales? How is my lust turned to lothsomnesse? But what should be the cause of this sodayne alteration? The beauty of my mistres blazeth as brightly as euer it dyd, her affection towardes me is as feruent as euer it was, and my flesh as apt to folow folly as euer it was. The cause is this, I perceyue by this pleasure of the body, my mynde to be molested, I see that by this vanitie, vice hath banquished vertue in me, I see hereby my wyt dulled, my vnderstandyng blynded, my memory weakened, my senses sotted, and al my partes able to play but one part, whiche is, pleasantly to dally with my Mistres. I see hereby al exercise of vertue, al respect of religion, al care of godlynesse viterly extyngnished in me. I see pleasure the very pathway to perdition. I see women the way to wacke and ruine. Which seeing I see, shal I wylfully worke mine owne destruction: shal I greedily deuoure the bayte, which I know hath a hooke hydden in it to hurt me? shal I frequent the pleasure, which I knowe wyl turne to payson? shal I continue her company, whiche wyl conuert to my confusion? shal I with the Dogge redire ad Vomitum? shal

that I with the deuill diſcendere ad infernum: that I preferre a laye wyfe before a vertuous lye: my goddeſſe before my God: tranſitorye pleaſure, before eternal bliſſe: No, let me firſt ſeek my beloued, who is gone downe into his garden to the beddes of his ſpicerie to gather by Lillies, and then ſhal I knowe how to loue my earthly beloued as I ought to doe. Firſt let me lay by for my ſelfe treaſure in Heauen, and then ſhal I intoy true pleaſure in earth. Firſt let me ſeek the heauenly kingdome, and then ſhal I abound in earthly bliſſe. Firſt let me learne to ſerue my Lord aright, and then ſhal I ſerue my Lady without any wayne delyght.

Euer after this, this Gentleman gaue hym ſelfe to ſuch godlyneſſe, that he gaue ouer all wayne delyghtes of the fleſhe, reſolynge his chiefteſt pleaſure in diuine contemplations: and ſeepe the ſyght of his ſweete Miſtreſſe to be a great hynderance to his heauenly cogitations, he altogether ſeparated hymſelfe from her companie, leſſe friendes and countrey, and ſpent the remayndour of his lye in pilgrimage and trauel.

You Gentlemen may learne hereby, not to doate to much of wines or women, but to vſe them as neceſſary euyls, and that if you be hyndred to the heauenly banquet, you ought not to returne anſwere, that you haue married a wyfe, and therefore cannot come, but rather to forſake wyfe and wealth, and take by the croſſe of Chriſte and followe hym, as Alexius dyd.

You Gentlewomen may alſo learne hereby, not to reſoſe any permanent pleaſure in dallying with your huſbandes, but onely to vſe theyr companie as a ſolace, to ſweeten the ſowernelle of this lye withal, and to thynke that ſuch ſuperſtitious loue towards your huſbandes, doth withdraue you from the true loue whiche you ought to beare towards God. But I coulde preache better to you in a more pleaſant matter, I wyl leaue this text to ſome odde maſt perſon, who while he is vnmarrried, I warrant you, wyl diſſwade you ſo earneſtly from ſuch idolatrous dotynge on your huſbandes, that he wyl not ſticke to tel you beſides Scripture, that you ought to haue no reſpect of perſons, but to loue an other man, or hym ſelfe, ſo wel as your huſbandes.

FINIS.

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Printed at London, by R. VV.